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THE

CHRISTIAN WORLD:

MAGAZINE

OF THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

"Preach the Gospel to Every Creature."—"Beginning at Jerusalem."

VOLUME XV.

JANUARY TO DECEMBER, 1864.

New-York:

PUBLISHED BY THE AMERICAN AND FOREIGN CHRISTIAN UNION.

UNDER THE DIRECTION OF THE COMMITTEE OF PUBLICATION,

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1864.

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THE

CHRISTIAN WORLD.

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PERU UNDER PAGANISM

COMPARED WITH PERU AFTER 300 YEARS OF ROMANISM.

PERU under the Incas was vastly greater in extent of territory than the present republic of that name. While this comprises in length less than nineteen degrees of latitude, that stretched over nearly forty degrees, extending from two or three degrees north of the equator to thirty-seven south. In breadth the limit cannot now be accurately traced. It is only known that it spread from the shores of the Pacific quite beyond the Andes.

When invaded by Pizarro, 1524, the Peruvians were found possessed of a degree of comfort, culture and orderly government which we, at this day, contemplate with amazement, and can, with difficulty, even credit. Indeed we should look upon the accounts of the earlier historians as largely fanciful, were they not corroborated by remains of their civilized achievements which still exist, and by similar facts among the Pagans of China and Japan of the present day.

AGRICULTURE.

Their coast border was a rainless, sandy tract, with an average breadth of thirty miles. From this the country rose rapidly into the steep rocky Cordilleras. But notwithstanding all these disadvantages, this people had invented and carried into practical operation such a system of artificial agriculture, as furnished an abundant supply for a large population. Irrigation was secured by canals and subterraneous aqueducts distributing the mountain streams in all directions. With immense labor earth was transported and terraces built on the steep mountain sides, where flourished the fruits of both temperate and tropical climes. The remains of these artificial water-courses still exist in all parts of Peru—palpable records of what would otherwise seem to us incredible progress. These conduits were formed of large slabs of free-stone, exactly fitted together, and sometimes extending hundreds of miles, carried through rivers and marshes and even tunneling the

solid rock. The sand of the plains was frequently removed to reach a better soil below; various manures were employed and their properties well understood, especially the guano, so much prized and sought by agriculturists of this day.

ROADS.

The remains of their public roads, intersecting the country in various directions, are still more remarkable testimonials to their superior skill. Two of these extended from Quito to the Capital, Cuzco, and thence southward, in divergent lines, toward Chili. Of these Prescott says: "One of these roads passed over the grand plateau, and the other along the low lands on the borders of the ocean. The former was much the more difficult achievement, from the character of the country. It was conducted over pathless sierras, covered with snow; galleries were cut for leagues through the living rock; rivers were crossed by means of bridges that swung suspended in the air; precipices were scaled by stairways hewn out of the native bed; ravines of hideous depth were filled up with solid masonry; in short, all the difficulties that beset a wild and mountainous region, and which might appal the most courageous engineer of modern times, were encountered and successfully overcome. The length of the road, of which scattered fragments only remain, is variously estimated at from 1,500 to 2,000 miles; and stone pillars, in the manner of European mile-stones, were erected at stated intervals of somewhat more than a league, all along the route. Its breadth scarcely exceeded twenty feet. It was built of heavy flags of freestone, and, in some parts, at least, covered with a bituminous cement, which time has made harder than the stone itself. In some places where the ravines have been filled up with masonry, the mountain torrents, wearing on it for ages, have gradually eaten away through the base and left the superincumbent mass—such is the cohesion of materials—still spanning the valley like an arch." Humboldt says: "The great road of Incas was one of the greatest and most useful works ever executed by man." The fibres of the *maguey*, the tough osier of the country—twisted into cables as thick as a man's body, furnishes the material of their bridges. Several of these great cables, bound together and strongly fastened at the ends, formed the bridge which was covered with wood and guarded on each edge by a railing. Some of these bridges spanned chasms two hundred feet broad, covering a frightful abyss where dark waters foamed and tumbled many fathoms below.

The streams on the coast road, being broad and tranquil, were crossed on rafts, using sails—the only instance of their use known among the American Indians. All along these highways, at distances of ten or twelve miles, were erected caravansairies, to accommodate travelers,

especially the Inca and his suite. Some were supplied with barracks and fortifications, evidently intended to accommodate the royal armies in passing across the country. Posts for runners, to carry dispatches, were also built all along these roads, and messages were thus transmitted at the rate of one hundred and fifty miles a day. At that time (1524) no nation of Europe had any "internal improvements" which would compare with these roads of the Incas.

ARCHITECTURE.

The remains of Peruvian architecture are but little less surprising. Their temples and other public edifices were low, but very spacious, and built of immense blocks of stone—sometimes thirty-eight feet long, eighteen wide, and six thick, cut from the solid rock with tools of stone, of copper, or of a mixture of copper and tin, (iron was unknown to them). These were often carried long distances across ravines and rivers to high elevations on the mountain side without the known aid of beasts of burden or machinery. No cement was used, yet the stones were so nicely fitted to each other, that the blade of a knife could not be inserted between them. Of the interior decorations Prescott remarks: "The sides of the apartments were thickly studded with gold and silver ornaments. Niches, prepared in the walls, were filled with images of animals and plants, curiously wrought, of the same costly materials; and even much of the domestic furniture, including the utensils devoted to the most ordinary menial services, display the like wanton magnificence!" Such was the splendor of the temple of the sun at Cuzco that a Spaniard, who saw it in its glory, asserts that there were only two edifices in his own country, which could, in magnificence of workmanship, be compared with it.

CLOTHS.

In textile fabrics the Peruvians had considerable skill. From the tough fiber of the *maguey*—from cotton which flourished in abundance on the coast, and from the wool of their vast flocks of sheep, they manufactured an abundant supply to clothe the whole population. Some of their woollens were of such delicacy that they were sought even by the Spanish sovereigns, who could command the luxuries of the world.

WARS.

The Peruvians professed to make conquests not for rapine and plunder, but only to spread the blessings of their civilization. As soon as a tribe or nation submitted, it was received to the full participation of all the privileges of native subjects. The Caciques of the conquered were admitted into the Peruvian nobility, and allowed to hold their positions among their own people, ruling as viceroys of the Inca.

GOVERNMENT.

The Inca was supreme, and elevated immeasurably above all subjects

as the representative of his progenitor, the sun. But his rule was mild and had a special reference to the comfort of the subjects. The empire was divided into four great provinces, under four governors, who were a sort of State council to the Inca. The population was further divided into 10, 50, 100, 500, 1,000, and 10,000, each under a responsible officer accounting to his superior for the good conduct of his charge—much after the "tything system" of King Alfred of England.

DIVISION AND WORKING OF THE SOIL.

The land was divided into three parts—one for the Sun—one for the Inca, and one for the people. The produce of the Sun's portion sustained the costly religious ceremonial—that of the Inca's defrayed the expenses of government, while the people's part was divided equally among them. Each family possessing more or less according to its number. This division was repeated yearly, adapting it to the yearly charges.

The whole territory was cultivated by the people. The lands of the Sun, first—then those belonging to the widows, orphans, sick, &c.,—thirdly, their own—and lastly, those of the Inca.

The immense flocks of sheep belonged to the Sun and the Inca, and were managed with a skill which surprised the Spaniards, who were well versed in that business at home. A few were trained for the mechanic arts. Every individual had the kind and amount of his labor fixed exactly by law—and idleness was punished as a crime. Part of the agricultural produce and manufactures was sent to the Capital, but the greater portion was stored in the provinces, where was a supply for several years, providing against suffering in seasons of scarcity.

RELIGION.

They believed in one supreme Deity—creator of the world—and reared to him one temple only—near the present city of Lima. Next to him was the Sun, the founder of their empire, the father of their emperors, and ruler of the destinies of man. To the Sun rose temples in every city and village. Then followed a host of subordinate deities, the moon, the stars, the earth, wind, rain, thunder, besides the gods of conquered nations. The number of the priesthood was great, and the ceremonies and sacrifices complex and elaborate—the offerings consisting of flowers, grains, animals, and some say human victims, but others deny it. Here was a people far advanced in heathen civilization ;—we should say, well prepared to receive the higher civilization of the Gospel. They fell under a Spanish—which is a Roman Catholic—civilization and religion, and we ask—

II. In the second place, what has Romanism, having full sway for three hundred years, made of them ?

Let us first see how far the Peruvians, composed now of about one-third Spaniards and all Roman Catholics, have retained the material comforts which their heathen fathers possessed three hundred years ago.

AGRICULTURE

receives little attention. The city of Lima imports most of its supplies from Chili. The prices are exorbitant. In illustration of this and other points, we shall freely quote from letters recently written by Mr. L., a New Englander, of education and piety, who has spent part of 1863 in Lima, on important international business, and thus had access to the best means of information, not only in regard to facts, but also in regard to the opinions; feelings and designs of the leading men. He records as the market prices in Lima, Aug. 10, 1863, the following: Flour $20 per bbl.; chickens $2 50 each; turkeys $6 each; beef 25 cents per lb. These are specimens of prices, which probably rule on the coast. It is true that irrigation alone will here give a crop; but the old Peruvians did irrigate here and produce much. Some of the valleys and hillsides are now thus watered; but the extent is very limited compared with that of three hundred years ago. Between 2,000 and 10,000 feet above the ocean the fruits and grains of temperate regions can be produced abundantly; but having no roads for transportation, the production is limited to the wants of the district.

THEIR ROADS,

except on the table lands, are very few of any description. There are three railroads, in length, forty, seven and six miles. The ruins of the magnificent highways of the old Peruvians, and the crooked mule-paths of the present, speak volumes of the decay of Peruvian public enterprise.

THE GOVERNMENT

in this three hundred years has been part of the time an undisguised absolutism, and part of the time a nominal republic; but all the time essentially *a military despotism*. Such is the apathy and frivolity of the people that they manifest far less interest about a political revolution of the State, than about a show, or a religious procession.

From their declaration of independence, 1821 to 1855, one only of all Peru's presidents—Castilla—was able to complete his term of office. As under the Spanish rule her history was one of the most extortionate cruelty, so under the republic, it has been one of almost uninterrupted conspiracies, usurpations and civil wars. In both, grinding the mass of the people in the dust. How different from that wonderful, parental rule of the Incas, which made effectual provision for the comfort and protection of the meanest member of the nation! Though a despotism, it was the best of despotisms, while those which have succeeded have been among the worst. Let us look next at some points in which a

Christian civilization ought to have elevated them far above what their Pagan fathers were.

THE EDUCATION

is almost totally neglected. So much so, that in the interior it is difficult to find men who can read and write to fill public offices. Even in Lima, the Capital, as late as 1823, the most respectable ladies could rarely read.

THEIR MORALS.

Mr. Proctor, who resided in Peru in 1823, says of the ladies, "their pleasures are not of so chaste a kind." "It is not wonderful that the inhabitants of Lima should be superstitious and bigoted to the last degree. They are entirely ruled by their priests, most of whom are men of very depraved manners. Money will purchase absolution for any crime." He adds, that the rich presents of gold and silver which the people hang about the images, in the churches, "are generally displaced for tinsel and colored glass by the priests, who consume them in the gratification of their sensuality and extravagance." "Gaming is carried to a great extent, both by men and women." The business of the ladies was flirting and coquetting, and he believed infanticide prevailed largely.

COMMERCE.

The above author, speaking of Lima, says, "It is almost incredible that in a population of 100,000, and with the extensive trade carried on in the port, there should not be more than two or three mercantile establishments in Lima and Callao; commerce may be said to be engrossed by foreigners. The men of Lima are so insignificant a race, that they really seem scarcely worth attention; never was there a people more unfit for active and useful employment."

Now to attribute all this deterioration to Romanism may not be fair; but it is certainly safe to say that Romanism, though going with the conquerors, and having full sway ever since, has not prevented it. It is further true, that it might and ought to have prevented it. It might and ought, by preaching and enforcing the simple truths of the Gospel, to have not only perpetuated the ancient order, enterprise and comfort, but also to have elevated the people to a higher level of intelligence, morality and piety.

They sadly, criminally failed in all these. Why they failed in morality and piety is evident enough from the above character given by Proctor of their priesthood. Why they failed in securing intellectual advancement, is found in their common rule of keeping the people in ignorance, that they may control them through superstitions. Their practical application of it in South America is illustrated by the following. Mendoza, in the dawn of South American freedom, was a princi-

pal center of light for the continent. As early as 1822 they had established a Lancasterian school, a public library and a newspaper. These were particularly opposed by the clergy, and needed the powerful support of General San Martin, the great liberator, to protect them against the attacks of bigotry. Their influence upon individual enterprise and improvement is shown by another fact. On account of the south wind which prevails on the coast, the voyage from Lima to Valparaiso consumed three months. A bold navigator determined to strike far out to sea and avoid the obstacle. He reached Valparaiso in one month, but was burned by the Inquisition of Lima for having used magic and got aid from the devil.

Before closing we would call special attention to the present state of the Peruvians, and what can be now done for them by Protestants, as set forth in the letters of Mr. L., the New Englander, above referred to.

Writing from Lima, July 29, 1863, he says: "We are in the midst of the celebration of the national independence of Peru. It is a grand *fiesta* for all people, but especially for the poor classes, who comprise nine-tenths of the population. This holiday begins on the 27th and continues a week. The poor people come in from all parts of the country—some forty-five days' journey—three hundred to five hundred miles—to be present at the feast, to see the illumination—the fire works, cock fights, bull fights, dances, &c., &c. The Government is interested in these as affording an opportunity for a great military display, impressing the masses with the idea of their power; also as satisfying the people for the time: thus recognizing the fact that these abused, brutal creatures *have souls*, are thinking beings, and must have their attention occupied. Peru, like all South American republics, is in a state of transition, not only socially but also religiously. Of the latter I have the testimony of my own observation and of the principal men here."

Of the waning of priestly power, he says: "The population consists principally of the decendants of the conquerors and a cross of the same with the Indians of the Inca race. The mixture greatly predominates. There are many thousands of the pure negro blood and a cross of the same with the Indian. The majority of the mixed races are very ignorant. The mixture of the negro and Indian is a very degraded race. For generations the lower classes have been the tools of priestly tyranny; but are now generally beginning to understand somewhat the character of the priests and to distrust them. The pure Spanish race may be considered as mostly emancipated from the power of their priests. But there is danger of infidelity taking the place of a former bigoted credulity, of which blind belief they are now ashamed."

Of toleration he says: "Religious liberty, or the craving for it, is

rapidly undermining the whole vile system of this priesthood. Among the Peruvians of the purer blood are many educated men, who are laboring to alter a clause in the Constitution which protects the R. C. religion and forbids the open tolerance of others. There is a very general agitation of the subject. I have conversed with some of the principal men on this point, and they are unqualified in their condemnation of religious intolerance."

A Judge of the Supreme Court of Peru, Dr. Mariatequi, has written a book on the "Concordats," in which he has this appeal to the Peruvian nation, "Do not let us go backwards. Let us imitate our North American brethren. Like them, let us be completely tolerant. Let us allow all to have such religious views as they please, without any intervention of the Civil Law in matters of conscience. Thus shall we have made an immense progress in civilization. As we are all Republicans, let us act as Republicans. Let the liberty of the individual, of the press, of instruction, and of conscience, be the bases of our political association." Is not God opening this door very wide? Satan has reigned here three hundred years. The harvest is now very ripe. Will not some one, who loves Jesus, come and gather it?"

THE CHRISTIAN ELEMENT.

Mr. L. found some ten praying people in Lima, of whom he remarks, "These few, who appear to love our Lord, are accustomed to meet weekly, for prayer and conference. I was very glad to join the little flock. They are English, Scotch, Irish, and American mechanics, very sensible, respectable people. On Monday evenings we have a prayer-meeting. On Sunday evening I have promised to meet them and read a sermon and talk to them. Last eve (Sunday) there were twelve present. I read to them one of Dr. Kirk's sermons, and I think we had a profitable time. The few friends of Christ here feel deeply the need of a faithful preacher and pastor, and not only these, but others, who do not profess to be Christians, have assured me that a 'good man' would be most cordially received by the foreigners generally. They consist of mechanics and clerks, and are a very respectable class of people (about 1,000 in number). Many of them have families, and they want a place of worship and a Sunday-school for their children. They are unanimous in the wish that a good man be sent here. Some have expressed the wish that the wife of the minister, or some Christian female, would open a day-school for their children. They all believe that they should soon be able to support the minister and his family. Over thirty persons have signed a paper agreeing to do all in their power to support a good minister. Considering the great numbers and the more than medium amount of intelligence among them, there is just as much reason to believe a good minister could be sus-

tained by them as that it could be done in any small manufacturing village of New England. These men earn from $2.50 to $4.00 per day, in water works, gas works, railroad shops, and various factories and mills. For these foreign mechanics a church could be at once organized, consisting of a dozen, perhaps, and possibly more, covenant members, and probably fifty to one hundred would soon join the society and take pride in the church as *theirs*, and so get within the sound of the Gospel, which they do not now hear at all. There is an Episcopal Church in Lima, half supported by the English Government, with a high-church minister, but these men are not Episcopalians, and do not and will not attend it." "The Lord is offering a prize to the American Churches—who shall have it ?"

He urges that the *American* Churches engage in this because "our nation is very much more esteemed by all classes here than any other nation. I have heard multitudes shouting cheers to the American flag. During the holidays it is carried about by the people with songs. Our nation is now on the top of the wave—we have access everywhere. They think we are to be their protectors. I know from our Minister Plenipotentiary, that the authorities and influential men are seeking the closest possible alliance with our country. He says there would be no trouble in establishing a new church. He could easily protect it if assailed ; but it would not be assailed. Now is the accepted time for this people. Come over to their help. Put this before the proper society and let them think of it.

My opinion is that a SENSIBLE, warm-hearted, plain man, who can preach a good, practical sermon, affable and courteous, would be kindly taken care of from the beginning, and that both he and the society sending him would see the wisdom of the movement. Still I would suggest that said Society make their plan to be the main supporter of him and his wife (he should be married) for a year or two. Personally, I don't believe such a necessity would occur ; but still I would forewarn. This plan of sending out a 'good minister' originates with the foreign mechanics. They assure me that they believe he can soon build up a self-supporting society. It would not do to send a man of *moderate* abilities. It may be well to consider that there are some intelligent, rich foreign merchants here. Still the intelligent mechanics are the main dependence.

My dear friend and pastor, will you lay this matter before the proper Society, urging them to weigh it thoroughly ? Tell them this is the second city of South America, and full of immortal souls, (150,000,) and full of all manner of wickedness, all minds distrusting, more or less, the only spiritual guides the land ever saw. Tell them how God

is apparently breaking down every barrier, and calling on his people to come up to his help—to enter in and possess the land."

The "proper Society" to undertake this is the Am. & For. Christian Union. This is the third application of a similar character now before us from cities—capitals—of South American States. We would gladly meet them all. They are urgent calls of Providence, openings of manifestly great usefulness—cases like that of Valparaiso, in 1845, where Mr. Trumbull went and now has a good self-supporting church, doing with their pastor a mighty work for the whole of Chili. But with Peruvian prices it will cost money for years to whatever organization shall take it up, notwithstanding all the circumstances of promise. What churches, what individuals will so increase their donations as to enable us to meet these calls of God? These are but single specimens. Our work is growing in its demands and opportunities of enlarged usefulness on all hands. Will the churches this year now beginning, say to us as they never have before, "Go in, possess the lands for God?"

We print in another part of this number of the World a portion of Mr. L.'s letters, on the condition of the "Freedmen" of Peru, which is an additional thrilling appeal to every Christian heart to help in this work. Please read it and ask, "Lord, have I any responsibility for these neglected, abused, wretched, perishing immortal souls?"

FAVALE, ITALY.

As we have at this place an interesting missionary station, we lay before our readers some incidents connected with its early history. The village is about twenty miles from Genoa, in the district Fontanabuano. It is situated in the midst of mountains, surrounded by lofty precipices, and reached from Genoa with great difficulty after a fatiguing day's journey. It is shut in by mountain fastnesses, and a stranger is seldom seen except at the Annual Fair, when the mountaineers come down with their cattle, and the buyers collect from the seaports. Here the people have lived from time immemorial with little or no change. The priest had sung the mass, elevated the Host, and led the procession. The people knew nothing of the Bible. That there was a book containing the written word of God was a truth of which they were entirely ignorant. They had indeed learned that somewhere in the wide world there was a class of people called Protestants. But they had been taught to associate with the name everything vile and abominable—that they practiced the most horrid rites—that on Christmas they built a large fire, and with songs and dances offered up infants as human sacrifices—that they went to the communion table, with a bottle of

wine in one hand, and a pork pie in the other—in short, that they had the very image and cloven foot of Satan. It was, therefore, a source of joy and thankfulness that such a monster of wickedness as a Protestant had never been seen in their quiet valley!

The great majority of the people were poor. They secured from their labor but a scanty subsistence. During the summer, their grassy hills yielded barely sufficient to give them and their cattle food, while dreary winter came, with its days of gloominess and want. There was one or two cotton and linen factories that gave employment to a few young people, but the great majority had nothing to do. No sooner, therefore, had the snow storms driven the cattle into the stables, than the young men with their fiddles and flutes started off on their winter campaign to make their musical tour over the land.

One of these wandering Favale minstrels was Stephano Cereghini. Bidding his family and friends farewell for the winter, with his fiddle under his arm, he started for the thriving districts of Piedmont. He arrived at Pignerol, the entrance of the Waldensian valleys. Here he learnt with horror that these valleys were inhabited by those dreadful Protestants! He had never supposed or dreamt that these abominable heretics lived so near his native valley. His curiosity was excited to see one of these people—to see how they looked. Accordingly he spoke to the innkeeper about them. The innkeeper pointing to a person crossing the market-place, said, "There is one of them." The man rushed to the window, and looking out raised both hands in astonishment, and exclaimed, "He is a man. He has no mark or sign of Satan about him." At first when he learned that the valleys were inhabited by Protestants, he resolved to turn back. Now he determined to go forward and see for himself.

The next morning, with his fiddle as his companion, he made his way up to Le Tour. Passing along the streets, he saw a kind-looking woman standing in the door of her cottage. Stephano stopt, tuned his fiddle, and soon the streets of Le Tour echoed his song. Soon a crowd gathered round, cheered and delighted. After two or three songs, the woman invited him into the cottage to partake with them their evening meal. He gladly accepted, and to his horror he found himself the guest of a Protestant. He saw nothing impious—he heard nothing blasphemous—on the contrary, all appeared devout and heavenly-minded. He was amazed and confounded when the good woman talked to him, and put to him such questions about his own soul's salvation, as went home to his heart. At his own request he was introduced to the Waldensian Pastor, who conversed with him and gave him a Bible. He read it, and the more he read the more clearly the light shone into his mind. He wrote home to his parents, saying, "*I have found the*

Bible—I have found the Bible, and when I return home I will read it to you." This intelligence came like a thunder-clap upon the parental home. It was a day of bitterness and of anguish in that quiet valley. Prayer was offered three times a day by all the family and friends that the young man might be rescued from the jaws of the destroyer. At length, after weeks had rolled round, and spring was opening, our minstrel wended his way back to the home of his youth.

But what a change in his reception from what he expected! Instead of welcoming him with joy and gladness, they regarded him as a lunatic. They shunned him as though he had the plague. But young Stephano pursued the even tenor of his way, and soon convinced them that he was neither a mad man nor an atheist. Gradually he went along step by step, telling them stories from the Bible, about the good Lord, and about the saints. They wondered, and inquired where he learned all these stories. He told them they were all written in a book, which he had, and if they desired it he would read more stories to them from it. The next evening they came and heard Stephano read, and were delighted, and requested they might come again. They continued to come till the matter became noised abroad, and some of the friends alarmed went to the priest and earnestly besought him to look after his straying sheep. This request was instantly complied with, but in a way peculiar to Catholics when they have the power. The young man and his family and friends, and all who attended his readings, were summoned before him, and commanded at once to stop their disgraceful proceedings, and to burn the accursed book. But young Stephano and his friends did neither. They continued their meetings, and read their Bible as before. The priest then had recourse to the strong arm of power, and parts of three or four families were thrust into prison.

But here they defeated themselves. The families thus deprived of support, fell into poverty and became dependent on their friends. The population became excited, and they eagerly demanded what have these people done. They had not spoken blasphemous words against God, the Virgin or the Saints. They had only listened to beautiful stories read from the Bible about the Saviour and his Apostles. The indignation of the people was aroused. Application was made to the government for their release. Their petition, by virtue of the new Constitution, was granted, and the priests were compelled to open their doors and discharge them after an imprisonment of two months. That was a glorious day in Favale. It was the triumph of light over darkness, over the ignorance and superstition of the priesthood. Now the Bible was read openly, and the whole numerous connection of Cereghini became his hearers. The more the people read the more disgusted they became with the errors of Romanism. After a time the Waldensian

pastor from Genoa came over and instructed them more fully in the ways of the Lord, and made arrangements for a monthly service among them. Meanwhile Stephano was sent to the college and seminary at Le Tour, and after three years returned, as a Christian Pastor, to his own kindred according to the flesh. Money was obtained for building a small chapel, a school and a teacher. There is now a church of about sixty members, and old and young listen from Sabbath to Sabbath to the words of the blessed gospel as they fall from the lips of their beloved teacher, Stephano Cereghini.

Nor are his labors confined simply to his native valley. He has a district of country from ten to fifteen miles around him, for distributing tracts and gathering children into the Sabbath-school. That our readers and friends may see that we are disbursing their funds prudently we would say, that Mr. Cereghini receives from a hundred to a hundred and twenty dollars from his people and fifty dollars from our Society.

THE FREED MEN OF PERU.

Mr. L., from whose letters we have freely quoted in our first article, has also given a painfully interesting account of the condition and character of the liberated slaves of Peru. It illustrates the wisdom of the course now taking with our freed men, in employing and instructing them, by the terrible results of the opposite course. If our government and people needed any incitement to perseverance and increasing earnestness in the good course now begun, no stronger one could be furnished than the fearful consequences entailed on both blacks and whites in Peru, by turning the slaves out to roam, untaught, unemployed, shunned, and hated.

Mr. L. gives his impressions of this class as he saw them in Lima at the festivities of Peruvian Independence. He says—

"A few years ago slavery was suddenly abolished. The slaves, or as they are called in the language of the country, Sambos and Cholos (pure blacks and mulattos), were turned loose upon their own resources; no effort was made to teach them—men, called priests,—many of them bad, were the only ones they feared. They left the city for the country, and now a space of some thirty miles around the city is almost given up to their depredations. Murders and robberies are common. It is considered dangerous for an unarmed white man to go outside of the city walls alone. Nobody cares for them—they care for nobody. They are considered mere brutes, and they know it.

"My attention has been frequently drawn to them; but not so vividly at any other time as in the holidays, when hundreds and thousands of them swarmed

the city. I determined to go among them, within the city walls, and talk with them, and I assure you, I have been deeply interested. Last night I met one poor Sambo, who was hungry. He scowled on me as though I were like all other white men, the enemy of his people. I asked him what he wanted? 'Rum to warm me.' I told him I would not give him rum; but he should have some food, which I bought for him, and while he was eating it, I talked with him. That conversation so deeply moved me that I am prompted to ask you to lay before the proper Society at home, the expediency—the imperative *Christian duty* of our people to send reapers into this field, for it is literally ripe for the harvest. I *feel* sure that Jesus wants his servants to come and reap it. Oh! these poor, degraded, brutalized immortal beings, going down to perdition by swarms, with no one to tell them of Jesus, and they so ready—so glad—so astonished to hear of Him, as their brother, Saviour and Redeemer, with whom they themselves may talk.

"I have wandered about among them, amidst their dancings, their drunken carousals, their bloody fights—my heart bleeding to see such utter degradation, and in this city of 100,000, I do not know that six persons could be found to care for their souls. I have not met with the slightest insult or injury from them. They see I am a foreigner, far above them, apparently, in position, and yet coming to them with an open hand and a friendly smile, and no distrust. They show that they have souls. One Cholo asked me to drink rum with him. I refused and talked with him kindly about the evils of drinking. Another Cholo listened. I talked of Jesus as one who hated sin, but loved the poor sinner. I told him that Jesus wanted him to come to Him with all his sins and ask his forgiveness and love him; for Jesus would be a brother to him—that he need not fear to go straight to Him, and not ask any priest to intercede for him. The poor fellow's eyes glistened, and he would cry out—'That's good—*good.*'

"In conversation with the Sambo above referred to, he said he had heard of Jesus—'He was God.' I told him Jesus cared nothing for his skin, or his poverty; but wanted him to trust Him, to come *directly* to Him, and not through any priest, and tell Him of his troubles, his sins, his ingratitude, and ask his forgiveness, assuring him that, if he asked from his heart, Jesus would forgive him, be a brother to him and love him. He struck on his naked breast as though there was the place of feeling, and said, the priests were bad—they did bad things. He said he wanted to go directly to Jesus. He seized my hand, placed it by the side of his, and said, 'You are white man, I am black man. Take off your skin from this finger, I take off my skin—the blood of both is alike—red. With God one is as good as another.'

"People who know, say that these poor creatures are already beginning to distrust their priests. Why should they not? In a bloody fight yesterday, I saw a priest press forward to watch it, with all the interest of an *amateur*. He paid no attention to my suggestion, that he should interfere. I interfered and broke up the fight, and made many friends by so doing, among the Cholos. They could not fail to see the contrast between the conduct of a foreign *heretic* and that of one of their priests."

Here is a new appeal to our Christian sympathies and to our Christian principle in behalf of that race which has been so deeply injured under our free institutions, and to whom we owe a debt of reparation. Here as everywhere, they show themselves open to the approaches of kind feeling. Though degraded by ignorance and the grossest superstitions—though brutalized by abuse, still they are found able to appreciate and ready to receive the simple, life-giving truths of Christ's love. Shall they be left, generation after generation, to go to eternity in utter darkness?—when, in the language of Mr. L., they are "so ready, so glad, so astonished to hear of Jesus as their brother, their Saviour, their Redeemer, with whom they may themselves talk," —to hear of Jesus, "who hates sin, but loves the poor sinner,"—"to whom they may come themselves and not through any priest and to be forgiven."

As such appeals to us for more laborers multiply, we can but bring them before the American Christian Churches as an appeal to them for the means of supporting more men in a harvest field that is now, year after year, opening more widely before us and becoming more ripe and ready to be gathered. A good man should at once be sent to the thousand Protestant mechanics of Lima, and send forth a Christian influence through them, and by his direct labors among the Romanists around; also a good man (perhaps an intelligent, Christian black man,) should be sent among the Sambos and Cholos of Peru. What field is more promising?

OUR PROSPECTS IN NORTHERN ITALY.

We are establishing a new center of missionary effort—a new radiating point of Gospel light—at Milan, for Northern Italy. Rev. Wm. Clark, who is to superintend and direct this part of our work, is on his way thither, and ere this reaches our readers, will, we trust, have reached the field, on which his heart has so long been set. This was the field of his choice before he went to Turkey under the A. B. C. F. M., but the way was not then open. Now he has gone and apparently at the happy period for success. Now Northern Italy is just beginning to open her bosom cordially to receive the good seed.

Northern Italy was more enlightened and more forward in asserting political freedom than central or Southern Italy, and we should have expected her to be the most ready to receive the Bible and the Evangelist; but she was not. For some reason both low and high were strongely wedded to Papacy. They wanted liberty; but expected to get it under the Pope. This was Gioberti's hope and teaching. No

more bigoted aristocracy exists than that which sits in the upper chamber of Turin. They clung to the idea of a reconciliation between the King and the Pope. Both in Piedmont and Lombardy, excepting the Waldensians, there was great reluctance to cast off the Pope and take the Bible (these are acknowledged antagonists). Before 1859 the Bible was allowed to some extent a free circulation in Piedmont, but found little sale or favor.

When Central Italy was freed from Papal oppressions, the Bible found a sale which so exceeded that in Piedmont as to astonish all. When Garibaldi opened Southern Italy to freedom, the sale there—where least was expected—eclipsed all that had been experienced in Central Italy.

During the year 1862 a great change has come over the North. The whole of that fertile region, extending from the bay of Genoa to the confines of the Venetian territory, including, perhaps, nearly half the great basin of the Po and the Adige ("the largest uninterrupted extent of highly fertile alluvial land in Europe,") and likewise the long valley of Aosta, have been stretching out their hands for the Bible. Prayer-meetings have been multiplying and been fully attended, and the preacher called for with increasing earnestness. This comes, doubtless, in part, from the Pope's persistent "*non possumus*" reply to every proposal favorable to liberty. This reply—"It is impossible"—to all petitions for the inalienable rights of humanity, has wearied and disgusted those who meant to hold both liberty and Papacy, and has shown them that the union of the two is indeed "*impossible*. Now they are turning from the Pope to the Bible, and progressively to the sentiments, practices and men sanctioned by Bible teaching, and God is sending his Spirit to accompany his truth and make it effectual in converting souls.

Surely the time of commencing our new enterprise is most opportune. May we not hope that Mr. C. establishing his female seminary, preaching himself in Italian, and organizing a corps of native colporteurs and evangelists, will be the instrument in God's hand of great usefulness not only to Northern Italy but also to portions of Austria, now also open to the truth of God? Will not our readers accompany this new undertaking with special supplications to God for his richest blessings upon it?

No writers, from the invention of letters to the present time, are equal to the penmen of the books of the Old and New Testament, in true excellence, utility and dignity.—*Dr. David Hartley.*

WALDENSIAN HYMN

[The people of wild mountainous countries cherish a strong attachment to their native hills. The Waldenses when driven from their homes by persecution, sighed and longed for the hour of their return. Below we give one of their beautiful hymns.]

THANKS BE TO GOD FOR THE MOUNTAINS.

For the strength of the hills we bless Thee,
Our God, our fathers' God;
Thou hast made thy children mighty,
By the touch of the mountain sod;
Thou hast fix'd our ark of refuge,
Where the spoilers' feet ne'er trod:—
For the strength of the hills we bless Thee,
Our God, our fathers' God.

We are watchers of a beacon,
Whose light must never die;
We're guardians of an altar,
'Midst the silence of the sky;
The rocks yield founts of courage,
Struck forth as by Thy rod;—
For the strength of the hills we bless Thee,
Our God, our fathers' God.

For the dark resounding caverns,
Where Thy still small voice is heard,
For the strong pines of the forest,
That by Thy strength are stirr'd;
For the storm, on whose free pinions,
Thy spirit walks abroad;
For the strength of the hills we bless Thee,
Our God, our fathers' God.

The royal eagle darteth,
On his quarry from the heights;
And the stag that knows no master,
Seeks there his wild delights;
But we, for thy communion,
Have sought the mountain sod;—
For the strength of the hills we bless Thee,
Our God, our fathers' God.

The banner of the chieftain,
Far, far below us waves;
For the war-horse of the spearsman,
Cannot reach our lofty caves;
Thy dark clouds wrap the threshold
Of Freedom's last abode;—
For the strength of the hills we bless Thee,
Our God, our fathers' God.

For the shadow of Thy presence,
Round our camp of rock outspread;
For the stern defiles of battle,
Bearing record of our dead;
For the snows, and for the torrents,
For the free hearts' burial sod;
For the strength of the hills we bless Thee,
Our God, our fathers' God.

THE FOREIGN FIELD.

ITALY,

And the work of the Am. & For. Christian Union.

THERE are few countries in the world around which so many interesting associations cluster as Italy. It is the land of martyrs and confessors, of patriots and of scholars. Next to the land where the Saviour lived, and labored, and gave his life a ransom for the guilty, it ranks in point of interest to the heart of the sincere and humble Christian. It is the land visited by the Apostles, and where Christianity achieved some of her earliest and most glorious victories.

At the present time there is much in Italy to excite the deepest solicitude and the largest benevolence in the heart of every friend of the Saviour. There for ages the "Man of Sin" has held his sway, and filled the world "with the ignorance and superstition of a baptized paganism."

To all efforts to introduce a pure Christianity, the door has been long closed until lately. In 1858 a priest stood at the door of the Custom House at Florence, to see that no Bible or Testament passed into Italy. But that door so long closed is now open, and we may send there the living teacher and the colporteur, and scatter the seed broadcast on that beautiful land. The present is then the time for action and for effort, to give the people the Bible, to educate the young, and sow the good seed of the kingdom, that truth may live and flourish, even though the door, now open, be closed, and the faithful missionary be driven from the field.

Here then, Christian friends, we invite your earnest co-operation with us in this most important field of missionary effort—we are by no means operating to the extent we desire, but that you may know what we are doing, we give you the following list of missionaries and colporteurs and teachers and students sustained by us. The Rev. Mr. Clark and family are now on their way to Italy, and doubtless before this reaches our readers will be at Milan, their place of destination.

Florence.—Rev. E. Edwin Hall, Pastor American Chapel and Superintendent of Missions.
G. Rovillo, Evangelist and Colporteur.
F. Fabie, School Teacher.
M. G., School Teacher.
Milan and Vicinity.—Rev. E. Revel.
Pisa.—Rev. J. Perazzi.
Casale—Rev. O. N. Cocorda.
Sienna.—Rev. W. G. Moorehead.
Sig. De del Bono, Evangelist and Colporteur.
Favale.—Rev. Stephano Cereghini.
Brescia.—Jacob Foneron, Teacher.
P. Pustula, Teacher.
Faenza.—C. Mariani, Colporteur.
Elba. Rev. E. Marchand, Pastor, Rio Marina and Porto Ferraio.
Sig. Securiani, Colporteur.
E. S., Teacher, Rio Marina.
D. G., Teacher, Porto Ferraio.
Verres.—Daniel Lantaret, Evangelist.
Foriano.—E. Zati, Evangelist and Colporteur.

Students preparing for the Ministry.
G. Quatrini, at the college Le Tour.
C. Rovillo, Florence,
T. Meck, Theo. Sem., Florence.

All the above-mentioned individuals are wholly sustained by us, with the exception of Mr. Cereghini at Favale, whose history is briefly sketched in a preceding article of this number. He receives a portion of his support from his congregation. In addition to this we have furnished the means necessary to pay the rent for the rooms for these Christian Schools, and for their meetings for religious worship.

ATHENS, GREECE.

Our readers will doubtless be pleased to hear from their missionary, the Rev. Mr. Constantine. He is prosecuting his work with zeal and Christian fidelity. It will be seen from his letter, that he is greatly encouraged by the arrival of the new King. May earnest prayer ascend from all Christian hearts that the way may be fully opened for the spread of Divine truth, and Greece enjoy full religious liberty.

Athens, Greece, Nov. 6th, '63.

Rev. Dr. Campbell—*Dear Sir*:—The long-expected King has come. For a week past the whole nation has been in the most wild enthusiasm—joy has filled the hearts of the people. On Friday, the 30th ult., the road to the Pireaus and the streets of both Athens and Pireaus, were crowded, while windows, balconies, terraces and housetops shook like Lebanon with the multitude,

Pyramids and triumphal arches graced the squares the King was to pass through, while the streets, shops and houses blossomed with branches of laurel, myrtle and the peper tree. I doubt whether ever a King was received with greater joy and satisfaction than the King of the Greeks. The people breathe easier, business is more brisk, while order has once again become the rule for the people's conduct. The Proclamation of the King is a modest, frank, and very touching declaration of truth. May the Lord enlighten him to follow the wisdom of Him who, according to the Proclamation, appears strong in our weakness, and then Greece and her friends will have reason to bless God and rejoice in prosperity. As a Greek, and as a Christian, I cannot but desire the greatness of Greece, for it contains elements which in God's providence may become mighty for the progress of the truth. But Greece as well as every other nation, cannot stand unless founded upon the "Rock of Ages." *Truth* and not *Politics* is the door to greatness, and as long as the truth takes hold of the people and the rulers, just so long we hope for the progress of this nation. I mean truth *practiced* and *felt*, not simply spoken and undone. Hence every Greek who loves his native land for Christ's sake, and in obedience to the instincts planted in every soul by Jehovah's hand, ought to aim at the progress of the truth here. Therefore we pray and mean to work, that the kingdom of God may come here and his will be done even as it is done in heaven.

Should our King follow the *Bible* policy, and encourage Bible reading and Bible distribution and Bible preaching by Bible men, then our mourning shall be changed to joy and our tears to happiness. As Peter could stand upon the sea only as long as he trusted on Christ *practically*, so nations even stand or sink just in the degree they obey or disobey the will of Him who wields the destinies of nations. It is very natural, now at the outset of a new dynasty, to be more watchful and see whether the nation is to be ruled with or without God. As yet we can say nothing positive. Our King manifests great simplicity of manners and daily walks through the streets of Athens visiting the narrow lanes and the highways. This will give him every chance to witness the desecrations of the Sabbath. Last Sabbath he went to church on foot, and as the throne was, by his orders removed, he stood on a level with the people.

As to our own work I can say that we have good reason to be encouraged. Our Bible-class on Sabbath afternoon is increasing. We commenced having only one family represented, now we have four families (and very fine families) represented. We talk, Bible in hand, discuss, express our views, approve or disapprove with great freedom. Besides this there is our weekly exercises. There is none, out of our family, of those who attend our exercise on the Sabbath, who hears the Gospel in any other way. Our circle of acquaintance is daily increasing, and we do whatever Providence permits us to do. There is a cry for preaching in the Greek Church and occasionally they hear a sermon, yet the people need Bible instruction, and the Bible-class is the most effective, as it refers and discusses with an open Bible. We appreciate our social intercourse with the people, and consider it as one of the greatest means. We mean to be wide awake and enter any path the Lord may open and in the manner He may direct.

THE HOME FIELD.

One of our devoted Christian missionaries at the South, gives the following account of his labors:

Another month of our labors here has closed. We have enjoyed in general good health; and in many respects have been laid under new obligations for the favor and loving kindness of God. In our visiting from house to house—and in our Sabbath and industrial schools we have felt encouraged in our world. Tokens of acceptance,

and His blessing on our labors have given us comfort and joy; and we have received them as earnests of his purpose to help us through other difficulties; nor should I fail to acknowledge his hand in providing for us at such a time as the present, when some of the most important articles of living command such prices. Last week our sadness, in view of the scarcity of fuel, was partially removed by the rising of the river and the coming down of coal. The coal came, and the price fell, but thirty barges out of forty were immediately purchased by the U. S. Government, and the price rose again. There is some relief, but much distress remains. The weather is now quite cool, and the poor are suffering. I visit some of them, and try to sympathize with them. Last Thursday, after the services of Thanksgiving were over, I went out with a basket full of bread and meat, and some other things, for the poor and sick. They were thankful, indeed. The little orphan and half-orphan children gathered around with so much joy that I thought of our Saviour's words, "It is more blessed to give," &c.

We are now settled for a time, (I say for a time, on account of the high price of rent,) in the only comfortable house we could find, in the western part of the city. In the field around us are numerous families of German and Irish, many of whom are poor and needy, and some suffering. Some American families are as low, ignorant and miserable as any other. A large proportion of the Irish are R. C.'s. The Germans, though not so many of them R. C., are a great many of them far from Christ and the true Gospel. They receive my visits much better than the Irish, for they are not under such strict discipline. In entering the families of the Irish I can usually arrest their attention by some kind remarks about their own and their children's welfare, and thence ask if they can read, holding out a little tract. With this I speak of the wonderful love of Christ to them, in dying to save them. I do not always propose prayer, but do so when circumstances make it favorable. The Germans are not so cautious. They are more independent, and after a few visits wish me to call again.

I have distributed to families and to some individuals, of the tracts sent me, about 1600 pages, and some more to soldiers, and in almost every case have introduced some kind remarks about the great love of Christ, and his invitations to them to come to Him and be saved; I pray with them, when the way seems opened, and *always for them* afterwards. I visited a sick widow woman by the request of her little grandchild, a promising little boy of our Sabbath School. She seems a good woman. The same day I visited another German widow, whose husband, she thinks, was murdered in Memphis, for all the little money he had; so she lost all, and is left in poverty and affliction. I heard her sad story, and pointed her to the great Comforter, and repeated the words of John, "Let not your heart be troubled," &c., and prayed with her and for her.

In my diary I have written thus: Sabbath morning, Nov. 8th. I felt the presence of God in an unusual manner, morning and evening, both at the Alms house, and at the engine house. In the former are forty children and adults, and in the latter eighty, with twelve teachers. Afterward I attended a monthly Sabbath School meeting and was refreshed. Thence to the hall of the refugees, where I preached with good attention. The Sabbath after this I preached a funeral sermon, on the occasion of the death of two persons from among these refugees. On Wednesday of the week after I visited sixteen families, giving a tract to each, with some earnest words about the importance of loving the Saviour with all their hearts. The next day, ten families with similar efforts, pressing them all to Christ. Thus I tried to sow some seed beside all waters.

Among other cases, I visited a widow woman and her daughter who had lain sick six weeks with the typhoid fever. I had visited them during their sickness before, but now they were recovering; and their hearts seemed softened into repentance and love. Enjoyed a precious season in speaking to them of the care of Jesus, for all who cast their care on Him. I read some of his words to them and prayed with them. The mother handed me 25 cents, saying, "Jesus was *so good to her*, give it to some needy ones. Another Ger-

man woman, to whom I gave a Bible, said she read it *every day*, and *loved it*. An Italian family seemed glad to see me again.

One of our Bible-women writes :—

Dear Sir,—Sometimes I feel discouraged, and then, when I am almost ready to say that there is no good done, and I am spending my strength for naught, I am permitted to hear from one and another, thanks for words spoken, perhaps, months ago, that have been remembered for good, or I hear of some little one who has been benefitted by attendance at our schools.

Our merchants seem to feel that ours is a charity that can be denied more easily than some others, and sometimes I have felt anxious and troubled about providing for our schools, but I have cause for gratitude to our heavenly Father, who has put it into the hearts of his children to provide for us, so that we have not failed for the want of one thing that was necessary for us. Now I have not twenty-five cents on hand, but I am not troubled about it, although I must have some money on Saturday. We shall be supplied in some way.

The school on Fourth-St. numbers about fifty girls, and they are pretty regular in attendance. I think we have never had a pleasanter school. We lack teachers, and I fear we shall continue to want them. Our ladies are now much interested in preparing for the Fair, which is to be held here next month, to aid the Sanitary Commission. The soldiers have the first claim to be provided for. It is a self-denial to me that my time is so occupied that I can do but little for the brave men who are standing between our peaceful homes and the enemy. But my work is in another place, and I am satisfied to try to get along with what help I can get.

The school in Fifth-St. is small, but I hope to continue it through the winter. The children are much interested. One bright little girl, who came without shoes, last Saturday, in the storm, told me of a neighbor who taunted her because she was going to a Protestant school. She said she "didn't care if it *was* a Protestant school—it was as good as any other." Several mothers in that vicinity, being influenced by the priests, will not allow their children to come to us. I have had a religious meeting with the women in the jail every Sabbath. These meetings are very interesting to me, and I have some reason to hope they have been profitable to others.

Another Bible-woman writes :—

Our schools are usually prosperous, when we take into consideration the increased attention to the soldiers and their families We feel that the prosperity of the nation greatly depends on the right instruction, and bias given to the youthful mind. Our female prayer-meeting this week had two women added to our usual number, who had never been to any Protestant meeting in their life. Singing the hymn, "There is a land of pure delight," &c., one spoke, with a bewildered look of astonishment, "That's *very* nice," &c. Some remarks were made respecting that land, and the narrow sea which divides it from this; and as they listened with attention, we could but hope they might come again. Preaching is yet kept up in the jail, and we can but hope that there may be good results. They are attentive, and look forward to the day as one of interest and hope. There are many cases of interest, and many promise to live differently when they again mingle with the world, but their resolves for the better, can only be tested as they again come in contact with vice and temptation. Our pastor gave five dollars worth of tracts, which we have distributed in the jail, City Hospital, and in our visits to private families, which have been kindly accepted, and by the blessing of heaven, we hope some souls may be led to seek and obtain the forgiveness of their sins.

One of our extra duties is, visiting the poor refugees, who have been so ruthlessly driven from their homes, endeavoring to lead them to Christ, that they may walk in that straight and narrow way to their "Father's house, where there is bread enough and to spare."

We account the Scriptures of God to be the most sublime philosophy.

MISSIONARY INTELLIGENCE.

FUGITIVE HUNGARIAN PROTESTANTS.

The Danubian Principalities of Turkey have long been an asylum for the persecuted of neighboring nations. Multitudes from Russia and Austria have found here the liberty which they were denied at home. This has been especially true of the Hungarian Protestants. There are supposed to be 20,000 of these, In 1859, there was really but one Hungarian pastor—located at Bucharest—for this whole people; though a second had been placed in Moldavia, but left alone, unaided by the Church of Christ, he "had sunk completely into despair, and when discovered, was a peasant with the peasantry, the church in ruin, and the flock a prey to the devouring church of Rome."

At length the Hungarian Protestants, stirred by Christian sympathy for their dispersed brethren, though themselves struggling under great difficulties, have sent an eminent man of God to look after the scattered sheep. It is Rev. Mr. Czelder, pastor and Professor of Theology and Philosophy. He has now been laboring nearly four years in a most self-denying manner; making long journeys on foot; *sometimes, for want of money, going days without food, recently living* 20 *days on bread and water alone,* that with the savings he might buy bricks toward the building of a school-room. He receives no fixed salary. Surely the love of Christ does constrain some men. It is refreshing and invigorating to Christian faith to see such fruit of love. This man has succeeded in forming four worshiping communities, in Peteschti, Phlojeschti, Szoszkeil, and Galatz, with both Sabbath and day schools. In two, churches have been built, and pastors provided; in the other two, he officiates. In Phlojeschti he has, with $25 (received for his writings,) commenced a school-house and parsonage, hoping that God, whom he serves, will help to finish it.

Will not God bless such faith; such self-denial in rescuing his own people from becoming the prey of Rome?

TAHITI AND ROMANISM.

It will be recollected that, about 1843, under Louis Philippe, the French fleet invaded and conquered the Island of Tahiti, and forced Queen Pomare to receive popish missionaries. It seemed as if all then was lost. But not so. *Those islanders had the Bible.* They had read it, and understood too much of truth to be led into the abominations of the "Scarlet Beast." Mr. Pritchard and the other English missionaries were driven away by the French, and Protestant French missionaries were forbidden to go there. Still popery could gain over only a few uneducated Tahitians of the viler sort. Pomare, and the better class, firmly refused to yield. They appointed native evangelists, partially educated, but loving the simple truth, who still led them in the green pastures and by the still waters of God's Word.

The Protestants of France ceased not to beg the Government to send Protestant missionaries. At length the French Governor of Tahiti, seeing that the people would not become Papists, has seconded the request, and Louis Napoleon has granted it. Mr. Arbousset is already there, and Mr. Atger is to follow. Mr. Arbousset who has,

for several years, been a missionary in Africa, is a pious and prudent man. He was most joyfully received by both people and their Queen. She wrote to him, "When I learned that you had come to Tahiti, it caused me great joy. . . I wrote to the Governor to meet you when you arrived, so that you might be my pastor, and the pastor of my family, my children, and all my people. . . I cannot express how happy I am that you are in the midst of us."

Mr. A. wrote, that notwithstanding the imperfect preaching of the native pastors, the Tahitians had remained firm to the vital doctrines of Christianity, that they were accustomed to take notes of the sermons, and possessed an extensive knowledge of the Scripture.

This is another illustration of the power of the *printed word.* It is an anchor to hold the believer when all the waves of persecution go over him, and every other help is removed. It was so in that long night, in Madagascar; it was so for twenty years with the Caucassian converts in Russia. It has been so for twenty years in Spain. Surely the Papists are wrong in withholding the Bible from the common people, and we are right in giving it. It is a part of God's appointed means, and God makes it effectual.

MICRONESIA.

Mr. Sturgis writes from Ascension Island. He gives, on the whole, an encouraging view of the Micronesian Mission.

The activity of the native Christians is particularly gratifying. One native, from the Kiti Church, has been sent as a missionary to the Island of McAskill. But the natives there are so barbarous that it was not deemed best to leave him among them. It is, however, encouraging to see a station which two years ago was on the point of being abandoned, now sending a foreign missionary. This man will doubtless soon find a fit field.

Mr. Burgess speaks of some persecution by Chiefs; also says, that the little church at Shalony Point—Dr. Gulick's former charge—is scattered, and the house fast going to ruin.

ITALY.

PROGRESS OF EVANGELIZATION.

Fifty young tradesmen of Como have established an Evangelical Church as the result of an exposition at the interment of an Hungarian Protestant, and the zeal of the colporteur. The Innkeeper at Lamma, on Lake Como, has large audiences collected to hear the gospel from the lips of an Evangelist. At Pavia, a room holding 150 persons has been filled once a week with students and professors from the University, to discuss with Mr. Turin, the Waldensian pastor, the great and vital doctrines of Christianity. In the Island of Elba, under the faithful labors of Mr. Marchand, our missionary, the work is going on gloriously. Their little chapel was dedicated in Nov.

A man in Perugia, who is now a colporteur, was saved from the error of his ways in a most singular manner. He was not exactly like the man who prayed "good Lord and good Devil," or like a certain Archbishop, who said he was going over to the North or the South, as one or the other succeeded; but he had made up his mind to love the Devil and serve him. He read with avidity everything that related to his influence. One day the Curé, from the pulpit, announced that the town of

Perugia was infested with Protestants. And do you know, dear brethren, said he, what Protestants are? They are monsters of iniquity, who have renounced Jesus Christ and worship the devil. "Excellent news," said the man to himself, and off he ran to the meeting of these "worshipers of the devil," as the priest called them, and there learned the way of salvation, became a follower of Christ, and is now engaged as a colporteur in scattering the good seed of the Kingdom.

Mr. Myer, of Ancona, has been on an Evangelistic tour, and reports that, at Chietti, through the labors of the colporteur, a goodly band meet every night to study the Scriptures. At Atessa, there is an extensive movement under the guidance of an excellent, pious leader: in short, the cry from all parts of the land is for men of God, to teach the truth as it is in Jesus. Brethren, pray for this land; pray that the Lord would raise up laborers and send them into the harvest, that the rich fruit may be gathered.

THE MOUNTAINS OF KOORDISTAN.

The work of Evangelizing the wild Nestorians of Koordistan was commenced by that noble, heroic and indefatigable missionary, Dr. Grant, more than twenty years ago. It was soon interrupted by the bloody massacres among the Nestorians by the Koords. During the subsequent ten years the power of the Turkish rule was extended into Koordistan and the leading Chiefs, Bader Khan-beg, Noor-ullah-beg, who headed the wild hordes in the work of slaughter, were banished to the Island of Crete.

The Mission has been revived, and the gospel is gradually taking root in that hard and mountainous soil. Mr. Shedd, having charge of that station, recently held a meeting with the native pastors, whose reports of labors gave evidence that the good work was on the advance.

But, while there is advance, there is still another fact to be taken into the account. Wherever Protestants go to carry the gospel, there the "man of sin" will send his followers. The French Romanists are vigorously pushing their way up from Mosul on the Western slope of the mountains, leaving no efforts untried to secure the occupancy of Koordistan. They are supported by the French Consulates of Mosul and of Bagdad, and the French Embassy at Constantinople, who are willing to lend their influence, in any possible way, to the Jesuits as political agents. Their aim is to make Koordistan another stronghold like the mountains of Lebanon, and if thousands are massacred, why, according to their maxim, the "end justifies the means."

MORAVIAN.

STATISTICS OF THE UNITAS FRATRUM. The statistics of the United Moravian Church are mostly to hand, from which the following summary is deduced. The exact number of communicants in the Continental Province cannot be given, as the statistics of that Province still continue to appear in a form which does not positively state the number. Of the Southern District of the American Province we have no later statistics than those of 1860.

THE THREE PROVINCES.—The Continental (European) Province has about 4,984 communicants; the total number of souls is 6,727. The British Province has 3,078 communicants; the total number of souls is 5,997. The American Province in its two Districts

has 5,759 communicants; the total number of souls is 9,429. Hence the total of communicants in the three Provinces is 13,821, and the whole number of souls 21,253.

SWEDEN.

The missionary spirit is spreading in Sweden. Anniversaries of various religious and benevolent societies have lately been held in Stockholm, and the reports present a cheering view. The Stockholm city mission is accomplishing great good, and the Evangelical National Institution, which now has a foreign department, reports a year of successful operations. Their monthly periodical has a circulation of 15,000, and in addition to this they issue two missionary journals. Of all kinds of publications 476,000 pp. have been distributed the past year. This society has sixty-nine colporteurs in its employ.

MURDER OF MISSIONARIES IN BORNEO. The Renish Mission in Borneo has been deeply afflicted by the murder of seven of the missionaries by the natives, instigated by the Mohammedans. They were killed by spears and poisoned arrows. An armed mob surrounded the house, and Mr. Rott was killed as he came to the door; the brethren expostulated, and some of the mob replied, "It is true, you never did us any harm, but our Rajah has ordered us to kill you, and we must obey." During the massacre, a touching incident occurred. The missionaries, deceived by the mob, took to a boat, but were driven from that to the water, beneath whose surface they soon disappeared, their blood coloring the waves. In the midst of the terrible scene, Mrs. Rott's child, a little girl of five years, asked her mother with a smile, "Are we going to the Lord Jesus now, all of us together?" This child and her mother were all that were saved, one of the murderers relenting, and pulling them from the water.

THE QUEEN OF MADAGASCAR AND THE MISSIONARIES.—A letter from the Rev. William Ellis, published in the *Missionary Magazine*, gives an account of an interview which he had with the Queen. He represented to her Majesty the state and prospects of missionary work, the interest taken in it by Christians in England, the projected erection of the memorial churches, the expected arrival of four additional missionaries and their wives. The Queen said she was glad they were coming; there was no change in regard to teaching and worship of the Christians, and when the missionaries arrived they would receive the same protection of their persons and property, and the same liberty to prosecute their work as was now enjoyed.

THE JAPANESE AND THE GOSPEL.—The London *Record* says: The Protestant missionaries have left Nagasaki for Desima; some of them have gone to China. Those formerly at Kanagawa have gone to Yokohama. Whether they must leave the country remains to be seen. The Rev. W. P. Bagley, who has been for some time acting as an independent missionary in Japan, has been employed in translating the New Testament from Chinese into Japanese. Mr. Bagley writes:

"After an intercourse of some three years with this people, I do not hesitate the assertion of a full conviction, that there is no nation under the sun more *ready to receive the Gospel* than this, if left free by their Government. I could wish with all my heart that this

people might hear of Christ without the forerunner of the sword; but as they have fortified themselves by all the force of Government, secured with all the subtilty of Satan, to resist the cause of Christ, if now the cannon comes to break and overthrow, Amen."

HEATHEN TEMPLES IN SAN FRANCISCO.—A late paper says: The Chinese temples in San Francisco, where deafening prayer and praise to the misshapen gods are hideously beaten upon crashing gongs, is situated on Sacramento Street. He who seeks it cannot fail to find, as passing by he will surely smell if he does not see it. This abode of Buddhism must not be confounded with the old brick temple on Pine street, to which entrance is had through a winding labyrinth of brick alleyways and narrow staircases. The Sacramento-street place falls short of the Pine-st. one—where the gorgeous East, with richest hand, showers on its gods barbarac pearl and gold—in several important particulars. It lacks the decorations about the altar of metal vases; neither is it provided with those necessary modern improvements, washbowls. It is kept up stairs in a wooden building, a little back from the street, and is perhaps simply a temporary roosting place for the josses—a sort of temporary house where they go to stay over night. Or it may be that it represents another style of worship.

MADURA.

The native Evangelical Society, which undertakes the support of nearly all the native pastors, held its annual meeting, September 12. The receipts for the year had been 540 rupees, ($270,) a considerable increase over the income of any previous year.

CENTRAL TURKEY.

Mr. Schneider writes, from Aintab, that Providence has favored the brethren in regard to a site for a second church. A friendly Armenian, who has not yet declared himself a Protestant, but often attends the Protestant service, learning that they wished to build, made a donation of his house and lot for the purpose. Two small adjoining lots were purchased at once, and the whole secured before the Armenians had time to move in any measures to defeat the object. A more suitable location, it is said, could not have been desired. Arrangements are about completed for the settlement of another native pastor, at Birijik, on the Euphrates.

CANTON.

Mr. Bonney made an excursion up the North River in August, in company with Rev. George Piercy, of the English Wesleyan Mission, Mr. Jones, U. S. Consul at Macao, Mrs. Bonney, Mrs. Jones, and three children. They went as far as Shee-ue-Chow-Foo, 230 miles north from Canton, where the principal civil and military officers invited the gentlemen to visit them, and the ladies to visit their families. The invitation was accepted, they were received very kindly, and copies of the New Testament and other books and tracts were given away, the Chinese General speaking decidedly in favor of "these good books."

DAKOTAS.

The order by which Dr. Williamson was excluded from the prison has been rescinded, and Gen. Roberts, on Mr. Rigg's arrival, at once gave him permission to visit the prisoners when he pleased, and directed that he should

have all facilities offered him for imparting religious instruction.

WESTERN TURKEY.

Mr. Byington writes from Eski Zagra, (Oct. 21,) that the Bulgarians are beginning to want books, and the colporteur has sold many; but thoughtful readers, honest searchers of the Scriptures are not found. He states: "The attendance upon our Sabbath service continues to be small, and the unimpressibility of the Bulgarian heart continues to try our faith. I have made several efforts to reach the people in the surrounding towns.

SANDWICH ISLANDS.

Rev. L. Smith writes from Honolulu, that the Oahu Evangelical Association held a session of three days in September. It was resolved to organize three new churches on the Island, and six persons were licensed to preach the gospel. Those who are to constitute one of the new churches had invited the Rev. M. Kuaea, of Hanula, to become their pastor, and it was expected that the church would be organized, and the pastor installed, early in October. Kapu and his wife, of the Kaneohe church, were expecting to go as missionaries to Micronesia by the next opportunity in the Morning Star. There was a loud call for two more families to go, but they knew not where to find them.

NESTORIANS.

Mr. Perkins wrote, Sep. 28: "The Nestorians are very sorely oppressed by the Mohammedans; it seems to me, far moro so than before I went to America. In their poverty-stricken state, their masters now call on them to pay for wheat loaned to them two years ago, when it was cheap, demanding the highest price it has reached in time of famine,—three or four times the ordinary price,—which is creating great distress.

NEWS OF THE CHURCHES.

FRANCE.

THE PAPACY STILL IN FAVOR OF RELIGIOUS PERSECUTION.

The remarks of Count de Montalembert before the Popish Congress of Mechlin, in favor of religious liberty, excited the ire of the Jesuits, and their organ, the *Monde*, attacks him with great bitterness, at the same time it advocates the return to the Inquisition in the most explicit terms. It says no true (Roman) Catholic, no writer professing submission to the (Romish) church can allow liberty of doctrine. Even in France the Jesuits and Priests do not hesitate to proclaim persecution as a duty, against all Protestant and dissenting communions.

GRENOBLE.

Twenty-five Priests of this Diocese have written to the Society of St. Francis de Sales asking for copies of the New Testament to distribute among their parishoners. They were compelled to do this in self defense. Some Protestant colporteurs had visited the Diocese and circulated Bibles and Testaments among the people; and proclaimed openly that the Roman Catholics were not permitted to read the Scriptures, and were therefore ignorant of the principles of true religion. These

Protestants being able to quote the Scriptures have a great advantage over the Romanists. Let the people have the Bible, and we have no fears as to the result.

Paris.—The many friends of Dr. Frederick Monod will be glad to hear that his sufferings are slightly diminished, though there is no prospect of his final recovery. His son, the Rev. Theodore Monod, who labored for a time in the church at St. Ann's, Illinois, being a part of the church of the Rev. Father Chiniquy, and who was sent there under our auspices, has returned home to Paris, and commenced, with much approval, of his ministrations, in the church opened last year by his venerable and beloved Father.

ENGLAND.

The Annual Meeting of the *Congregational Union* was held in Liverpool during the month of September, in the church of the late Dr. Raffles—now the Rev. Enoch Mellon; there were present nearly six hundred clerical and lay delegates. The Union is making vigorous efforts on the subject of Church Extension. The County of Lancaster had undertaken to raise thirty memorial churches; of these, eight had been already opened, another was finished, and sites had been procured for thirteen others.

Synod of the United Presbyterian Church.—A meeting of this Synod was held at Liverpool, at the same time. A most interesting feature of the meeting was the number ef deputations from other denominations. One from the Congregational Union, another from the Welsh Calvinistic Methodists, and a third from the English Presbyterians. All these delegations expressed their pleasure in meeting the United Presbyterians, and welcoming them to a Union of labors in the Evangelization of England.

SCOTLAND.

It is now definitely settled that Dr. Duff is to return to Scotland and take the of the Foreign Mission Committee of the Free Church. This will doubtless have a great effect in stimulating the missionary spirit. Dr. Duff left Calcutta in very bad health, but derived great benefit from his voyage to China. He will not return to Scotland before July next, in the mean time, on his way home, will call at the Cape of Good Hope, and visit the Mission stations at Caffraria. So ends in India the career of this distinguished servant of the Lord Jesus Christ. It has extended over a period of thirty-four years, of which twenty-three have been spent in India, and eleven in his two visits to England and America.

ITALY.

In addition to the religious news in other parts of this number, we subjoin a few facts.

The education of the people is going forward vigorously. In Sicily, the last year, the public schools for boys increased from 109 to 161 in number. Those for girls, from 9 to 71. Evening schools, from 24 to 76; while 7 Sabbath-schools have been established. All the 75 communes of Palermo have now a boys' school, although only 20 have as yet a girls' school.

SWITZERLAND.

Missionary Society of Basle.—Some months ago we gave in the World an account of the origin and work of this noble Institution. We

subjoin some interesting items of their operations.

1. By an appeal the Society has raised, the last year, upwards of $200,000, more than double ever raised before by any *Continental* Charitable Society in one year. It is probably the most popular of all the Charitable Societies on the Continent, and deservedly so.

2. This Society formerly educated natives of India and Africa at Basle; but their health was injuriously affected by the climate, and also it was found that "they became too European and, strangers to the habits of their own people." Therefore a new policy is adopted, that of educating these Indians and Africans in their own countries. Seminaries have been opened in both countries by the Society, and 95 scholars are already in a course of education for native pastors.

3. Their general plan of operations is, that European missionaries do the pioneer work, establish congregations, and then commit them to native pastors, themselves going to new fields and repeating the same process. Perhaps no Missionary Society has been more successful.

Their Caucassian mission was suppressed twenty years ago by a Ukase of the Emperor. But the converts have lived in the faith, and now the present Emperor, more enlightened and liberal, has revoked the order. Both its African and China Missions are encouraging.

SAXONY.

It is pleasant to contemplate the noble work carried forward by the Moravian Brethren. During the year 1862, their Missionary Society has received 107,103 thalers,* and expended 86,262. It has altogether 83 stations, 315 Brethren, and 77,416 persons under tutelage. In Greenland it has 5 stations, and 20 associated Brethren. In Labrador, 4 stations, and 33 Brethren. In South America, 4 stations, and 9 Brethren. In the Danish West Indies, 8 stations, and 19 Brethren. In the English West Indies, 31 stations, and 79 Brethren. On the Mosquito Coast, 5 stations, and 14 brethren. In Surinam, 12 stations, and 70 Brethren. In Southern Africa, 11 stations, and 62 Brethren. In Australia, 2 stations, and 5 Brethren. In the Westtern Himmalaya, 6 Missionary Brethren, and one at the station.

* *The thaler is the German spelling for dollar.*

MISCELLANEOUS.

Increase of Romanism in England.—Cardinal Wiseman, at the Roman Catholic Conclave in Mechlin, (or Malines,) Belgium, last summer, made a speech containing the following statements: In London the R. Catholic churches, since 1829, have increased from 29 to 102; Nunneries, from 1 to 25; Monasteries, from 0 to 15.

"You are aware that when the Catholic Hierarchy was re-established in England in 1850, a violent storm of public opinion burst upon us. . . . But I hasten to add that our fellow-countrymen have since that time made reparation to us so completely, that all recollection of those unhappy days is now entirely effaced from our memory.

"It has required ten years to obtain the remedy of our principal grievances; ten years of efforts and struggles. At last we have succeeded. And by what means have we succeeded? I will tell you. Observe, first, that we have not chosen the Government under which we live, but we have considered it to be our duty to draw from it every aid possible. We have used the means which Providence placed at our disposal to ameliorate our condition. We have recognized two persons in the State, the Crown and the Nation. We do not acknowledge any third power between these and us. Being thus placed, the principal object of our efforts has been to gain the necessary support in Parliament. But we are only a small group, a family, so to speak; and how were we to procure a majority in Parliament? All England (Catholic Eng. ?) only sends one member to the House of Commons. Yet we did not despair. Catholics observed that the electors were divided between two parties, and they found that by combining their strength, and then bringing it to bear in favor of one side or the other, they could cause that side to succeed which appeared the more disposed to do them justice. Thus have we taught the two parties in the state to count the power of Catholics as something."

What a confession! The only motive in voting is to gain *patronage to a sect!* Such men have no COUNTRY. Every thing with them dwindles *to the petty interests of a sect!*

Is not here a lesson for us? We knew this before, but did not suppose a Cardinal of the church would shamelessly proclaim it.

A REFORMING CATHOLIC PRIEST.—There is a priest now in Turin, the capital of Sardinia, named Don Ambrogio, who preaches in the public squares to the people, with great energy and boldness against the errors of the Church of Rome, exhorting the people to read the Scriptures. He professes still to be a Roman Catholic, and not to have left the church. He has been apprehended scores of times by the police, and led to prison with handcuffs on, but next day he is always at his post again, preaching to the people.

BOOK NOTICES.

THE OLD HELMET, by the Author of "The Wide Wide World;" in two volumes, by Robert Carter & Brothers. 12 mo. pp. 328 & 363.

To any person who has read the former works of this gifted Authoress, it will suffice to announce the work as coming from her pen. We have read the book with the deepest interest. It shows the controlling influence of true religion in the life and conduct. It holds up before the mind the great fact, that religion is something more than a name, or a system of rites and ceremonies; it is the love of Christ in the soul. It is living under the sweet influence of that blessed truth, "Christ loved me and gave Himself for me."

THE SALE OF CRUMMIE; or, *The Diamond Brooch*, and other Stories: Robert Carter & Bros. 18 mo. pp. 171.

This book is a collection of stories, well written, illustrating the dealings of God's providence with those who trust Him. *A most excellent book.*

ABLE TO SAVE; or, *Encouragements to Patient Waiting.* By the Author of "The

Pathway of Promise." Robert Carter & Brothers. 18 mo. pp. 280.

We can say of this book, as was said of the "Pathway of Promise," the Author reveals a mind thoroughly imbued with devotional sentiments. It is a book well calculated to impart consolation to the sorrowing, rest to the weary, and fill the soul, through the agency of the Good Spirit, with joy and blessedness.

THE MAN OF GOD; or, *Spiritual Religion Explained and Enforced.* By Octarious Winslow. N. Y.; Robert Carter & Brothers. 18 mo. pp. 283.

This book contains 18 chapters, illustrating the Christian character under different aspects. It is well written; its exhibitions of truth clear, and presented in such a light as to do good to the reader.

RAYS OF LIGHT FOR DARK HOURS; or, *Consolation for the Afflicted:* in a series of selections from various authors. By J. B. With an introduction by the Rev. R. R. Booth. N. Y.: Anson D. F. Randolph, 683 Broadway. 12 mo. pp. 143.

A choice book; precisely what its title page indicates. The selections are most excellent: calculated to cheer the heart of the afflicted and sorrowing.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF NOVEMBER TO THE 1ST OF DECEMBER, 1863.

NEW HAMPSHIRE.

Harrisville.	B. O. Hale,	1 00
Nashua.	Pearl-st. Ch. & Soc.,	40 61
Alstead.	Rev. D. Sawyer	2 00
Dunbarton.	Cong. Ch. & Soc. to complete L. M. for Rev. S. Haywood,	10 00

VERMONT.

Norwich.	Cong. Chur., Louis E. Burton, L. M.,	25 61
St. Johnsbury.	2d Cong. Ch. per F. Fairbanks,	22 23

MASSACHUSETTS.

Royalston.	Emily B. Ripley,	4 00
Hadley.	Russell Benev. Society by C. P. Hitchcock, Tr.,	16 00
Boxboro.	Evan. Cong. Chur., G. N. Madden,	4 50
Plymouth.	Cong. Ch. & Soc.	22 75
Boston.	Shamut Chur. & Soc., an extra contribution,	50 00
Chelsea.	Winnissimmet Ch. & Soc.,	59 75
South Weymouth.	So. Weymouth Female Charitable Soc.	19 00
Fitchburgh.	C. C. Ch & Soc. for L. Ms. of Ezea. B. Rockwood, Moses Wood, Samuel M. Dole, and Mrs. Levi Downe,	125 25
Andover.	Chapel Cong., of which $30 for L. M. of Rev. Isaac Russell,	86 50
Salem	S. Chur. & Soc., of which enough with previous contributions to make $30, by J. H. Town to make Mrs. R. C Town L. M.,	76 93
Charlestown.	1st Ch, & Soc.,	25 00
E. Boston.	1st Presb. Chur. for L. M. of Rev T. N. Haskell,	12 10
Worcester.	Old South Ch., Rev. Edward A. Walker and Dea. Rich'd Ball L. Ms.,	60 00
"	Union Ch. $30, of which from Mrs. Annie F. Washburn to make her husband, Charles Washburn, L. M.,	77 00
Littleton.	Cong. Chur. & Soc., by H. B. Hooker,	7 50

CONNECTICUT.

New Haven.	Legacy of Wm. Bostwick, deceased, by J. B. Crosby, Ex.,	971 00
West Hartford	Add.,	10 00
Norwich.	1st Ch., $10 of which from D. W. Coit to complete L. M. for C. W. Coit,	45 73
"	Broadway Ch.	52 05
"	2d Ch,	114 67

NEW YORK.

New York City.	W. L. King, Esq'.	50 00
Elba.	A Friend, by Rev. G. S. Corwin, to constitute Mrs. Ashbel Stone L. a M.,	30 00
Nyack.	Ref'd Dut. Ch., by Rev. U. Marvin,	45 00
Mannsville.	Cong. Ch. Mo. Coll'n,	3 30
Jamaica.	Presb. Ch.,	50 75
Peekskill.	2d Presb. Chur. by Rev. E. C. Cobb, pastor,	23 43
Lodi.	Ref'd Dut. Ch by P. V. N. Bodine,	7 10
Coxsackie.	Ref'd Dutch Ch. by A. Reed, Tr.,	7 55
Herkimer.	Ref'd D. Chur. by Rev. H. B. Gardiner,	5 00
Rochester.	A Champion for Italy	340 00
New York City.	13th-st. Presb. Ch. Rev. Dr. Burchard,	60 50
"	Jos. McKee, Jr., for the Waldenses,	10 00
New Haven.	Ch. & Soc. by C. R. Wells, Tr.,	2 00
Phelps.	Estate of Jos. Fulton, $2,000; estate of Mrs. Isabella Fulton $1,000, by Geo. Hubbell, Ex.,	3,000 00
N. Y. City.	P. R. W.,	25 00
Trumansburg.	Presb. Ch.,	25 00
Phelps.	1st " "	6 00
Ogdensburg.	" " bal.,	2 50
Mexico.	"N."	2 00

NEW JERSEY.

Berzen.	Ref'd Ch. by Rev. B. C. Taylor,	30 00
Franklin.	Ref'd D. Ch, per J. S. Lott,	2 00
Bergen.	1st Presb. Ch Rev. Mr. French,	86 79
Paterson.	Mrs. C. B. Atterbury to constitute Rev. Charles D. Shaw a L. M.,	30 00

PENNSYLVANIA.

Philadelphia.	Mrs. Mary R. Mitchell for Italy.	5 00
Newtown.	David Feaster,	5 00
Pittsburg.	Rev. S. B. Reed's U. P. Ch., Messrs. Montgomery, Taylor and Skinner, $5 each; Connel Flemming, Gaffin Nesbit, Strain end Reed, $2 each; Greenawalt, $1 50; Shannon, Montgomery, Douglass, Norris, Fairley, Dunseath and Strain, $1 each; Cash 50 cents,	37 00
	Dr. Douglass' Chur., Stevenson, Barckly and Black, $5 each; Brown, $3; Hutchinson and Robb, $2 each; Peoples, Richardson, McGregor, Simpson, McCallan, Hemphill, $1 each; Others, $3 25,	31 25
Pittsburg.	Rev. Mr. Brown's Ch., Kirkpatrick Keller, Wilson, B. F. L. Wilson and Tindle, $5 each; Kibben, $2; Hanna, $3; Gormley, $1,	36 00
"	Dr. Prestley's Ch., Mr. Frew, $10; Floyd, Meeks Reed, and Nimich, $5 each; Wilson and Hatch, $3 each; Stewart, Laffert and Stewart, $2 ea.; Scott, Hill, Hamlin, Kelly, Cooper, Porter, Cooper, Kelly, Kirkwood, $1 each; Others, $6,	57 00
"	Rev. W. J. Reids' Ch., Mitchell, Dickson, Graham, Murdock, George, Leech, Herron, $5 each; Duff, $4; Others, $15 82,	54 82
Alleghany.	Dr. Pressley's Ch.,	78 75
"	Rev. J. B. Clark's Ch.,	52 40
Lawrenceville.	Rev. Mr. Lee's Chur. in part,	5 68
"	Cash,	1 65
Danville.	Miss Montgomery, $5; add. from Mr. Collins' Ch., $8 65,	13 65
Hollidaysburg.	Add.,	1 50

INDIANA

Terre Haute.	1st Cong. Ch. in part L. M.,	14 00
Madison.	2d Presb. Ch. add., Rev. W. W. Atterbury and T. P. Matthews, $5 each,	10 00
Greensburg.	1st Presb. Ch. in part; Three Messrs. Hamilton, $3 each; Mr. Casky, $1,	10 00
Kingston.	Sand Creek Presb. Ch.,	10 10
Richland.	United Presb. Ch., Messrs. Cowan, Logan, Anderson, and Graham, $5 ea.; others, $22 60, which constitutes Rev. Nathan C. McDill a L. M.,	42 60
Spring Hill.	New Zion United Presb. Ch. in part, W. Bonner, $5; others, $5	10 00
Richmond.	United Presb. Ch.,	10 50
"	Presb. Ch.	7 50
"	Union Chapel M. E. Ch.,	1 50

OHIO

Lebanon.	Cumb. Presb. Ch. in full of L. M. for Rev E. K. Squire,	14 36
"	Bapt. Ch. in full to constitute Rev. L. G. Leonard, D.D., a L. M.,	14 35
"	1st Presb. Ch., Mrs. Gould $5; Others, $6 65,	11 65
"	Cong. Chur. Mrs. Stokes, $5; Judge Dunlevy, $3; Others, $6 35	14 35
"	Meth. Prot. Ch.,	1 50
Greenfield.	1st and 2d Presb. Ch., which constitutes Rev. D. M. Moore L. M.	42 75
"	Meth. Epis. Ch.,	11 47
"	Bapt. Ch.,	3 00
So. Salem.	Union Meeting bal., which constitutes Rev. I. A. J. Lowes L. M.,	23 85
Pisgah.	Rev. Mr. Barret,	1 00
Springfield.	1st Presb. Sab. Sch. in part L. M.,	12 40
Cedarville.	Ref'd Presb. Ch. (N. S.) which constitutes Rev. Jas. F. Morton L. M.; Messrs. Dallas and Townsley, $5 each; Others, $28 90,	38 90
"	Meth. Epis. Ch.,	2 50
"	United Presb. Ch., Messrs. Bogle and Barber, $5 ea.; Others, $21 50,	31 50
"	Ref'd Presb. Ch. (O. S.) Rev. H. H. George, $5; Others, $5 75,	10 75
Clifton.	1st Presb. Ch. in part, J. Raney, $5; Others, $7 in part L. M.,	12 00
"	United Presb. Ch. in part,	2 00
Massie's Creek.	United Presb. Chur. in part,	4 35
Xenia.	1st Ref'd Presb. Ch. John Miller,	3 00
"	Seceder Ch. Mr Williamson,	2 00
Caesar's Creek.	United Presb. Ch.,	.60
Cincinnati.	Broadway Presb. Ch. add., Mr. Gasten	1 00
"	Union Chapel M. E. Chu., Dr. Newton, $5; Mrs. Applegate and Mallon, $2 each; Mr. McCoy and Mrs. Neave, $1 each,	11 00
"	5th Presb. Ch., Mrs. Witherup,	1 00
"	St. John's Prot. Epis. Ch add. Mr. Torrence, $5; Mrs. Kekk, $3; Mr. Nixon and Mrs. Smith and Davis, $1 each,	11 00
"	5th Presb. Ch., Mr Winthrop,	5 00
"	7th-st. Cong. Chur. add., Mrs. Burt, $5; Mrs. Emerson, $2 50; Mrs. Hooker and Dole, $2 ea.; Messrs Hubbard, Smith and Shotwell, $1 each; Mrs. Rice, 25 cents,	14 75
"	Christ's Prot. Epis. Chu add., Mrs. Stover, $3; Mrs. Miller, $1,	4 00
"	Trinity M. E. Ch., Mr. Gamble, $3; Mrs. O. Kane, $2,	5 00
"	3d Presb. Ch. add. Mrs. Gibson, $5; Mrs. Pulte, $2; Miss Coulter, $1,	8 00
"	6th-st. M. P. Ch. add.,	1 25
"	2d Presb. Ch. add., Mrs. More, $5; Mrs. White, $2; F. Holford $1; Mrs. Stow and McArthur, $1 each, Others, $1,	11 00
"	St. Paul's Prot. Epis. Ch. add., Mrs. Looker, $2 50. Mrs. Bradley, $1; Mrs. Antwerp, 50 cts.,	4 00
"	9th-st. Bapt. Chur., add., Mrs. Eggleston, $1 50; Mrs. Bascom and Gore, $1 each,	3 50
"	Vine-st. Cong. Chr. add., Mrs. Wunder and Marsh, $5 each; Mrs. Dr. Curtis, $2; Mrs. Brown, $1,	13 00
"	Central Presb. Chu. add., Mrs. Matlack, $5; Mrs. Richardson, $2; Mrs. Hay, Wilson, Fallis, Remelier, $1 each,	11 00
"	1st Presb. Chur. add., Mrs. B. Swift,	5 00
Apple Creek.	Presb. Sabb. Sch. in full of L. M. for Rev A. Virtue,	1 68
Newark.	O. S. Presb. Sab. Sch.,	1 35

MICHIGAN.

Hudson.	Bapt. Ch.,	1 50
"	Presb. "	3 50
"	Cong. "	7 17
"	" Sab. School,	.87
"	M. E. Ch., Dr Rice,	.50
"	Individuals,	2 45
Detroit.	1st U. Prot. Ch.,	15 00
"	Scotch Presb. Ch., A. Reekie,	1 00
Pontiac.	Cong. Ch.,	5 10
"	M. E. Ch.,	4 36
"	Geo. Williams,	2 00
"	Wm. Jennison,	2 00

THE

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MODERN GREECE,

HER SUFFERINGS UNDER KING OTHO AND HER HOPES FROM KING GEORGE I.

The mission recently established in Greece by the Am. & Foreign Christian Union, will naturally excite in our friends an interest to know the facts, both favorable and adverse to its success.

King Otho and King George are alike in assuming the royal state, young—17 or 18 years of age—but we hope that from this common point of departure, George will not take one step in the unfortunate course of Otho. To give any adequate idea of the present condition and future prospects of Greece, it will be necessary to state a few facts of her history reaching back a century. Of late years it seems to have become a fashion to disparage the character of the modern Greeks—giving them the epithets sharp, deceitful, tricky, cunning, treacherous, avaricious. This has arisen partly from a revulsion of feeling on account of the disappointment of the romantic hopes excited by the Greek Revolution, and partly by the actual existence of some of these qualities, originated or fostered in the Greek character by the peculiar circumstances of their condition, both during the centuries of Turkish oppression and since that was broken—circumstances of extortion and cruelty which, perhaps, would have produced the same characteristics in any people of equal native acuteness. But we believe the fact, candidly considered, will produce the conviction that the modern Greek, as well as the ancient, is possessed of remarkable powers, which, under favorable influences, will develop into a fine character. We propose to present these facts under the three following heads:

I. The state of things at the commencement of the revolution in 1821.

II. The condition of Greece from the close of the revolution to the expulsion of King Otho, Oct. 20, 1862.

III. The hopes excited by the first acts of King George I.

I. Condition in 1821. After more than 300 years of Turkish bondage, the spirit of Greek independence still existed, and during the last century was manifested in two unsuccessful attempts to liberate themselves—the one in 1770 and the other in 1790—both under encouragements from Prussia, which were cruelly falsified, and the Greeks left undefended against their enraged masters. But the spirit which led to these risings was not crushed by the perfidy of Russia, nor by the bloody retribution of the Turks. It was still alive and alert to take advantage of every circumstance favorable to the improvement of their condition. During the last quarter of the 18th century their progress was steady. It was especially favored near the beginning of the 19th century by two conspiring circumstances, viz., the establishment of Russian ports on the Black Sea and the destruction of French shipping by the wars of the revolution. These threw a large carrying-trade in corn from Odessa to Marseilles, Leghorn and Trieste, into the hands of the Greeks. This raised up among them a class of capitalists, and gave them a commercial navy. From a few small barks in the coasting traffic, a short period saw them possessed of hundreds of large ships making long voyages. Greek mercantile houses were established at Odessa, Marseilles, Leghorn, Trieste, also at Smyrna, Salonica and Constantinople. The wealth thus acquired was generously used to promote the intellectual culture of the nation.

Edward Everett, speaking in 1823, says, "It is well known that several of their high schools compare favorably with those of Europe. That of Scio, before its destruction, was equal to any seminary of learning in the United States of America. Four hundred pupils resorted to it from various parts of Greece. Instruction in the highest branches was given by twenty teachers, most of whom had been educated in Paris, in Italy and in Germany. The most popular text books in the exact sciences were translated from the English, German, French, and Italian, and made the basis of instruction. A library of 10,000 volumes had already been collected, and a considerable sum was annually appropriated to its increase by the liberal Sciotes. In addition to all these means of education at home, large numbers of young men were annually sent to French, German and Italian universities, to receive the best education which those seminaries could furnish. These are all facts, of many of which we have personal knowledge, and they prove, we think, an attention to education which justly entitles the Greeks to our sympathy as a civilized people."

About 1828 the American Board of Foreign Missions established a mission in Greece, and published a large number of books for her primary schools—15,000 of the "Alphabetarian," the Greek spelling book, at Andover, Mass., and on the Island of Malta the histories of Abra-

ham, Moses, Samuel, Esther, and Daniel, besides selections of the most important events and narratives in the Old Testament.

Dr. Anderson, now Senior Secretary of that Board, visiting Greece in 1828, thus describes the impressions made on his mind by the country and the people: "So strongly is almost the whole territory fortified by nature—so abundantly is it furnished with water-power, and that easily and cheaply applied to use—so fertile are most of its valleys and plains in the necessaries of life, and so admirably adapted is the whole country for pasturage—so without a parallel is its situation for commerce, and so numerous must commercial inducements and opportunities become to a people who are industrious on land and enterprising at sea; that let their independence only be established, and they can hardly fail of taking a respectable stand in the great community of nations. There is such a quickness of perspicacity too in the natural mind, and such an ardent curiosity, and such a thirst for knowledge evinced in the history of the educated portion of the Greeks, from 1800 to 1821, when they burst the chains of Turkish slavery, that we cannot doubt the prevalence of learning again in Greece. Let the country only be free, and wealth will flow in among the people whatever shall be their form of government. Those Greeks, who so liberally patronized schools for Greek youth, and works of Greek genius, during their slavery and in the face of every discouragement, may be expected to abound in such acts when urged onward to literary eminence by an array of motives more powerful than ever operated upon any other people." Such was the promise discerned by Dr. A. in 1828, and none who know him will suspect him of designed exaggeration. How sadly have these hopes been disappointed by the forms of government to which Greece has been consigned!

We would not make the impression that there were no faults among the Greeks themselves. Their defects were numerous: prominent among them was a lamentable tendency to faction and civil strife, in modern as in ancient Greece. Also there were many of the soldiers and their leaders who had been bandits before the war and returned to preying upon their fellow citizens after the foreign enemy had been expelled. These obliquities kept the peasantry in fear, in poverty and in misery, taking away from proprietors and laborers all motive to enterprise or improvement. But these irregularities could and would have been controlled by a good government. The guilt of failure in this—and it involves guilt of no ordinary degree—must lie at the door of the three powers which chose and imposed rulers without giving Greece a voice in the persons or the conditions. This brings us

II. To the sufferings of the Greeks under that government thus forced upon them. Before speaking of Otho we must, by way of introduction, say a few words about

CAPO D'ISTRIAS

and his Presidency, which was the entering wedge to and of a piece with the rule of that King. It is true the Greeks in 1827 were allowed to choose a President of a Republic; but what sort of a President of a *Republic* was Capo d'Istrias? Do not the facts of his life point to him as the fit instrument to work out the designs of despotism—a deft tool for turning a republic into an autocracy? Born at Carfu and educated at Padua and Venice, he became an official of the Porte in the Ionian Islands, and held there from 1802 to 1807 the secretaryships of the Interior, Foreign Affairs, Navy and Commerce. When, in 1807, by the treaty of Tilsit, those islands were restored to France, Capo d'Istrias was invited to St. Petersburg and took the Ministry of Foreign Affairs in the Russian Cabinet, where he gained distinction. Sent five times by the Russian Emperor as Commissioner or ambassador, to great international councils, including the Congress of Vienna; in all of them he took the side of despotism. In 1822, dropped from the Russian service, he retired to Switzerland, and so far gained the confidence of his countrymen as to be chosen in 1827 President of their new republic.

He arrived in Greece Jan. 18, 1828, and was enthusiastically received by his countrymen. But sad disappointment soon dashed their fond hopes. He substituted a council, called the "Panhellenion," for the elective senate, extinguished the freedom of the press, refused to publish any account of the finances, published a most severe code of laws, took away the municipal privileges which even the Turks had allowed, and imprisoned many of the popular leaders. Such proceedings soon produced the deepest hatred of the tyrant, who seemed only to manage and intrigue for the annexation of Greece to Russia. On Oct. 9, 1831, he was assassinated while entering the church of St. Spiridion at Nauplia, by George and Constantine Mavromichalis, son and brother of the Mainote chief whom he then held in durance. Thus that farce of a republic ended and was followed by the most terrific anarchy and civil strife, until

THE MONARCHY OF 1833.

In regard to the motives and methods of instituting this by the three guaranteeing powers, Russia, England and France, something needs to be said. They have claimed deep gratitude from the Greeks for making them a nation; but how much of gratitude do they deserve? Did they consult philanthropically for Greece or selfishly for their own purposes? Let us see.

The war for independence commenced in 1821, was carried on under every embarrassment till 1826, before they interposed, except to help the Turks and crush the Greeks. "English merchant vessels furnish-

ed provisions to the enemies of Greece ; and English flags were seen flying over the transport ships which brought into Greece the military stores of Ibrahim Pacha's invading Egyptian army. An English Lord Commissioner of the Ionian Islands, protected Turkish vessels by the neutrality of Corfu, and at the same time outlawed and authorized the capture of any Greek vessels that approached within the limits of his jurisdiction. France lent no aid, and her ships—under pretence of protecting Greek Catholics at Syra, who had secretly agreed with the Turks to betray their brethren of the Greek church—fired upon many Greeks, who, as the French said, intended to aid in punishing the Catholic treachery. Austria throughout did all in her power to support the Turks—her vessels, protected by men-of-war, throwing provisions into places besieged by the Greeks." Though Austria was not of the guaranteeing powers, she sympathized with them against Greece and was frank, or impudent enough to confess *the motive*—"*it was for the interest of her people and of the other States to keep the Greeks down, that a new nation might not bring its flag in rivalry with theirs in the carrying trade of the Mediterranean.*" Russia, if she sympathized with Greece, did so as the wolf does with the lamb. Thus things went on till Greece—aided by private subscriptions throughout all Europe and especially in America—sending cargo after cargo of supplies—gave signs of achieving her liberties ; when these mighty nations had the magnanimity to step in and do enough to claim the right to dispose of the poor victim for their own purposes.

Let us trace the steps of procedure. "A protocol had been signed at St. Petersburg," says the Encyclopedia Britannia, "in April, 1826, by the Russian and British Ministers, the object of which was"—what ? to break, in the spirit of Christian philanthropy, the fetters of poor, struggling, bleeding Greece, and let her go free from her infidel oppressor?—"the object of which was to effect an accommodation between the Porte and the insurgents, *by erecting Greece into a dependency of the Porte*, PAYING A FIXED TRIBUTE ; but having the entire regulation of its own affairs." This was the Christian principle of Russia towards her weaker sister of the same religion—this was the sympathy of refined, classical British statesmen towards the land of the Muses, writhing under the heel of the Moslem.

The second step was this. "On the 6th of July, 1827, a treaty of intervention was signed between France, Russia and Britain on the same basis." And what were the motives now stated ? Prominent among them this, that the war "brought constantly new shackles upon the commerce of the European States, and gave rise to piracies which not only exposed the subjects of the high-contracting parties to considerable losses ; but required of them burdensome measures of repression"—

a motive touching their own interest, not that of Greece. In one of the conferences of the ministers of these powers, held afterwards in London, was adopted without consulting the Greek government (then under Capo d'Istrias) the following protocol: "It will be proposed to the Ottoman Porte, in the name of the three courts, that the Greeks shall pay to the Porte an indemnity of 1,500,000 piastres, (about $300,000.) *To mark distinctly the relation of vassalage in which Greece stands to the Ottoman Empire.* It is understood that, beyond the payment of an annual tribute, each ruler of Greece, when the hereditary authority devolves on him, *shall receive his investiture from the Porte,* and shall pay to the Sultan a year of supplimentary tribute."

These determinations were to be communicated to the Porte by the ambassadors of England and France. Russia did not object to them, but, being then at war with the Porte, chose to make her own terms. And soon after, in the treaty of Adrianople, she secured these conditions, viz., "Greece shall form an independent State, and enjoy all the rights and privileges—political, administrative and commercial—which pertain to a perfect independence." This was effected, probably, with the hope that Greece, left free and feeling her weakness, would cast herself under the protection of Russia, as, being of the same religion, her natural defender. This by no means answered the ends of England and France, and was, of course, rejected. Greece must not have "complete independence." She might fail to use it for their advantage.

The third step in the progress of these *friends* of Greece, in settling her fate, without consulting her wishes, was to agree that she should be erected into a monarchy independent of Turkey, (but not of them,) and under a King of *their choosing.* This decision was taken in 1829, and resulted finally in the choice of Otho, second son of the King of Bavaria, May, 1832, still without the trouble of consulting Greece. Lord Palmeston, Prince Talerand and Prince Lieven, of course, could judge better than the poor, ignorant Greeks, what kind of government they wished. Therefore these ambassadors concluded the treaty with the King of Bavaria, granting him the right to send with his seventeen-years-old boy, a Bavarian Regency, Bavarian office-holders, and Bavarian soldiers. Then they borrowed, under pledge of the public lands of Greece, 60,000,000 francs, ($12,000,000,) professedly for various purposes of utility to Greece, and put it into the hands of the Regency, to be administered by them *without any obligation to render an account.*

OTHO'S REIGN.

Otho with his Regency and 3,600 Bavarian soldiers, landed at Nauplia Jan. 31, 1833, after a little more than two years of the most fear-

ful anarchy and intestine war, succeeding the assassination of Capo d'Istrias, which the "*high contracting powers,*" holding Greece as their *ward*, made no attempt to prevent.

The Greeks, glad of any change, received the royal cortege with joy, and the more so as it was understood that a constitution was to be given establishing a limited monarchy. Otho was made King over only a part of the ancient Greek territory—that which lies south of a line drawn from the Gulf of Volo to the Gulf of Arta, with part of the islands, including about 1,000,000 of the 3,000,000 Greeks of Europe, (those of Asia making about 2,000,000 more). Such, in brief, are the circumstances in which King Otho began that reign which ended so disgracefully on Oct. 20, 1862. Is that disgrace deserved? Let facts answer.

THE REGENCY

was composed of three Bavarians—Count Armansperg, the President, a nobleman, M. de Maurer, a lawyer of rather humble origin, and General Heideck. They were unfit to co-operate harmoniously. The nobleman looked with contempt upon the lawyer as a commoner—the lawyer despised the nobleman as an ignorant imbecile—the military commandant's measures were thwarted by the negatives of Count Armansperg, and the measures of the Count were despised by the General. The President never learned the Greek language. The lawyer, however, keen in professional matters, was so ignorant of Greece. that in his own history, he enumerates, among her products, *dates*, *sugar*, and *coffee!* The General, in organizing the army, "bought popularity in Bavaria by selling appointments in Greece." Instead of forming an army of the men who had fought for and made their country, he filled it, especially the offices, with Bavarians, hungry for the *borrowed* finances of Greece. The army proved a failure. Brigandage increased and for many years was the scourge of the country.

THE 60,000,000 LOAN.

This was designed by the borrowers to pay Greek indebtedness, to supply the wants of agriculture and commerce, and to form a social capital for this "improvised kingdom." But, in the language of a Commissioner of the French government, "Unfortunately the funds were confided to the Council of Regency. The regents were irresponsible; they employed the money as they pleased, and went away without giving in any accounts. It is difficult to say which most to admire, the audacity of the regents, the simplicity of the Greeks, or the rashness of the great powers, to confide 60,000,000 to three individuals who had the right of squandering them."

The effect of this loan to the Greeks was, loss! loss!! loss!!! 1. Loss of the money borrowed. 2. Loss of twice the amount in interest,

one-half of which is yet unpaid. 3. Loss by attracting a host of hungry Bavarian blood-suckers, who not only sucked up the whole loan, but sucked the life-blood of Greece herself, till the poor carcase became so dry that they left it as worthless even for prey. And the worst of all was, that during this time, between 1833 and 1835, the habits and methods of the dynasty were formed on wrong principles and wrong motives, and then were allowed, after the majority of Otho, to run in the same ruts, cursing Greece for a generation.

ROADS.

That 60,000,000 ought to have done much in making roads. Greece, except near the largest towns, is utterly without anything worth the name. No two principal points are connected by more than a mule path, and as to railroads, such a thing has not, to this day, in Greece or for Greece, been dreamed of. Says an American traveler, "In the wildest and most desolate parts of Syria, on the borders of the Houran desert, I have met with as great facilities of travel as in Greece!" The evils of this want of roads, those who have not experienced them cannot appreciate. Roads are essential to all agricultural enterprise, for without easy transit, it costs more to carry produce to market than its value when there—essential to commerce, for without production there is nothing on which to feed commerce—essential to the good government of a nation, because without them the necessary communication between the source of power and those to be controlled and protected by it, cannot be maintained, (especially in a country like Greece, full of mountains and those mountains full of marauding banditti,) essential, therefore, to civilization. Without roads the conditions of prosperity are wanting—as in the days of Shamgar, the son of Anath, when the travelers walked through *by-ways*, the inhabitants of the villages ceased, and not a shield or spear was found among 40,000 in Israel. Oh, how might a portion of that loan laid out in road-making, have blessed Greece! But the "high-contracting powers" had prevented Greece from kindling a fire of republicanism, and for what more did *they* care? Our own experience in the last three years proves that the same spirit still lives in some quarters.

CENTRALIZATION.

Instead of giving a constitution as was expected by Greece, (but not stipulated by the "Powers,") Otho and his councilors perpetuated the abuses of Capo d'Istrias, and formed a perfect bureaucracy. Of all countries Greece, for this, was most unfit. Having no easy means of passage, the government officials emanating from one center and responsible only there, could not properly rule the land.

The Turks had allowed the Greeks considerable municipal privileges. Every community voted freely for its municipal officers, who were re-

sponsible to the Turkish government. These communities possessed considerable revenues, which were applied to objects of general improvement. To these privileges the Greeks were much attached, but swept away by the Russo-republican President, Capo d'Istrias, they were not restored by the King. Not only was an irresponsible, centralized government established, but of the most clumsy and expensive kind—multiplying offices uselessly, and introducing the exploded German system of "*Reports.*" On this system "one officer's province ceases; your case is not ended; he makes a *report;* another takes it up, *reports* and hands it over to a third to make still another *report;* and thus does it continue till a ream of expensive stamped paper may be consumed in *reports* upon the simplest affair." So goes the 60,000,000, feeding German officials!

TAXES

were most oppressive, both in amount and in mode of collection. The Turkish government had all the lands entered in a register, with the tax due on each portion. To this any citizen could appeal in defence against an illegal demand. This register is cast aside by Otho. The Turks allowed an officer chosen by the people to collect in each locality and pay over to the provincial Turkish officer, which was some safeguard against dishonest demands, through a desire for re-election. Otho's bureaucracy sent out one of its own creatures, responsible to the secretary of finance alone, to collect directly from the people. His will is law. No man can reap his own harvest without his permission, though waiting should ruin the crop, and must gather at his bidding though the fruit be unripe and worthless. The tithes are collected in kind. When reaped it must be carried for threshing to a public threshing ground chosen by the collector, sometimes several miles away over that roadless country. When the grain is threshed it is placed in heaps, each man's by itself. Then the cultivator must wait the collector's pleasure for separating the portion due the State. He must wait and watch his heap day and night. At length, perhaps, after months, his harvesting is finished, and his meagre remainder above the tax is returned to feed his hungry family. Such a system, of course, discourages agriculture. There is no motive to produce more than enough for bare subsistence. The amount of the tax is as enormous as the mode of collecting is vexatious. Three-fifths of the land belongs to the government. Those who till this must pay 15 per cent. of the produce for rent, and the land tax of from 3 to 10 per cent. besides. Those who hire of private landlords must pay them the price stipulated and the above land-tax to government.

An American traveler gives an illustration of this wretched management in another direction: "Ship-builders were engaged in putting up

two small vessels. On my inquiry how they found the wood, which I saw growing at a little distance, for building, I was surprised by the reply, that the wood they used was not cut there, but was bought of the Turks and brought from the eastern side of the Archipellago, the taxes of the government rendering their own wood too expensive. The duty on foreign timber is only six per cent., while on their own the tax is fifteen per cent." The same authority declares that, in 1840, many Greeks were leaving the country to find, in Turkey, greater privileges under a *more liberal government.*

GOVERNMENT MONOPOLIES.

As samples of the monopolizing spirit, we give the two following.— 1. Early in the reign of Otho the government issued an order appropriating to themselves *all* the pasture lands, ejecting proprietors from ownership, so as to force from them a land revenue beside the regular tax. But the opposition to this law was so great as to cause its repeal. 2. The government owned salt works, and to oblige all to buy from them, required all private salt works to be closed. But owing to the want of roads, the salt could not be got into the interior ; the sheep died of diseases caused, or rendered incurable, by the want of it. Many farmers were ruined and the result was that that too must be revoked.

CONSTITUTION.

Thus extortion and extravagance progressed till 1843, when on Sept. 3d, 20,000 people assembled from Athens and the surrounding country, before the Palace, and demanded that an assembly be convoked to draft a Constitution. The soldiers, now mostly Greeks, (the treasury was too low to tempt Germans,) under Kalergy, sided with the people. They stood all day, quietly pressing the demand without one violent act, though the King and Court were at their mercy. After twelve hours of puerile vacilation and hesitation, the imbecile, urged by the intreaties of foreign ministers and the tears of his Queen, yielded. A Constitution was framed in words limiting the monarch and giving freedom to the people, but it was made a nullity by various artifices, till Oct., 1862, when the people again rose and ejected Otho from his throne, and drove him from their shores. When discontent with Capo d'Istrias and discouragement on account of the refusal of Leopold (now King of Belgium) to take the throne, threw a cloud over Greek prospects, Edward Everett wrote, "The restoration of that country from the frightful depression into which it had sunk, though it may be less rapid than the sanguine philanthropist could wish, is, nevertheless, sure. The country may remain disturbed for a generation ; and if so, the happiness of that generation will be impaired. But a great, onward step in that policy—the policy of national improvement—which comprehends ages in its grasp, has been taken, and cannot be retraced." A

generation has passed—"the country *has* remained disturbed" and cursed by a wicked government. Now we trust the prophecy of good is beginning to be fulfilled under another King who comes in a different guise from Otho.

III.—HOPES FROM GEORGE I.

King George I., son of Christian IX., King of Denmark, and brother of Alexandra, wife of the English Prince of Wales, arrived in Greece and entered on his reign over that kingdom, under auspices and in a manner which give much hope for the political future of Greece, and also for its moral and religious improvement.

He is 18 years of age, in youth resembling his ejected predecessor; but thus far, in his conduct, most unlike him. Instead of coming to Greece with a Regency and a standing army and a horde of officials, all brought from his native land, to waste "in riotous living" the resources of Greece—he is accompanied by only three Danes, two young gentlemen companions, and Count Spannek, the Minister of Denmark, accredited to Greece.* He inculcates economy by personally looking to the expense of his own establishment. He encourages simplicity by *walking* to church with only his two youthful friends and one servant. He teaches reverence for divine things by requiring the throne in the cathedral to be removed, that he may sit with his people on the same level before God. He shows his people how to consult the spiritual good of their dependents, by refusing the use of his coach in attending church, because it would oblige his coachman to remain outside during service, while he ought to be inside as well as himself, worshiping his God. He is beginning Sabbath reform by ordering all shops closed during divine service, while under Otho the Holy Day was given up to balls, theatres and military parades.

That Greece is in some measure prepared not only for political reforms, but for religious freedom, is indicated by twice choosing a Protestant for her King, and by in the last choice closely allying herself with two Protestant nations. The charm of fancied advantages from Russia, through Greek Church connections of interests, seems to be broken. The political power of the Holy Synod holding the people to Greek superstitions, as the only hope of advancement, is broken. The people now seem to perceive that, for a generation, their own religious teachers, from the Archbishop to the lowest deacon, have been merely political tools, bribed by foreign money to consummate schemes which have nearly ruined the nation.

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*Our readers will find in another part of this No. the King's Proclamation, which shows a simplicity and sincerity truly encouraging.

The Greeks are evidently looking westward for examples. We trust they will see the beauty, the justice, the desirableness for them, of unmodified religious liberty. In their Constitution of 1843 it was asserted, but yet so trammeled by provisions against proselyting, as to enable the fanatical clergy to persecute all who did not agree with them. An instance of this is now before the Greek nation in the condemnation of Dr. King's pamphlet (published in our Oct. and Nov. Nos.), concerning the character of the Virgin, by the Holy Synod.

Dr. Kalopothakes, editor of the Star of the East, and one of our laborers in Greece, is taking advantage of it to show the unreasonable, the unscriptural, and the cowardly character of intolerance, which takes it for granted that the religion which needs such protection cannot bear examination. He has, in this light, reviewed the action of the Holy Synod, with a severity which has not been used against the highest ecclesiastical body of the nation before, since the 8th Æcumenical Council; and yet he gained the approval of a majority of the people. He does this in hope that the people may thus be led to demand true and full religious liberty, to be guaranteed in the Constitution about to be formed. It should be said that his is the only paper in Greece which takes this bold and righteous ground, and if it shall contribute in any effectual manner to securing the object, we shall feel that our labors in Greece have not been in vain.

The spirit breathed by the Court gives much confidence that a wider door in Greece is to be opened to the Gospel. The King and the Minister seem to be impressed with the fact that "the religion of the people is one of form;" and to feel the "necessity for regular preaching, for Bible distribution and Bible teaching." Rev. Mr. C., our missionary, says, "Our opportunities are daily increasing; we feel encouraged and delighted at the fact."

One great advantage which our missionary has among the Greeks is, that they are allowed the Scriptures, and when he can prove a doctrine by reference to *their own Testament*, it is, with them, an end of controversy.

Surely there is hope that the young King—being of such a character, having such examples of utter failure and ruin, as those of Otho, to warn him against the wrong, and such councilors as those of Britain and Denmark to show him the right, will be a blessing to Greece. We believe her resources will be employed in constructing roads, those indispensable conditions of agriculture, commerce and civilization. We believe those rich basons and plains, scattered among the mountains, all over Greece, will wave with golden harvests, cultivated by a people made industrious and enterprising by being allowed to possess and enjoy, in peace, the rewards of their toil. We believe the abundant

water-power of the Greek mountains will yet be used for manufactures, and that agriculture and manufactures will give a new impulse to commerce, for which the Greeks have a natural passion. Thus we hope to see Greece rising, from a nation of slaves and beggars, to competency, affluence and FREEDOM, both political and religious. And we believe that prosperity and liberty will tend directly to improve her moral and religious character, both by taking away many temptations to peculiar faults of the Greek character, and also by opening an unobstructed door to scriptural views in religion and the best methods of education.

Let all who love our Lord Jesus Christ, and all who love our race, pray that these fond anticipations for Greece may be realized!

PROCLAMATION OF KING GEORGE I.

ATHENS, GREECE, Nov. 6, '63.

The Proclamation of King George 1st, King of the Greeks, made to the people on the day of his arrival:

"HELLENES:—Ascending the throne to which your vote called me, I feel the necessity of addressing a few words to you.

"I bring to you neither ability nor an experienced mind; these are qualifications which you could not have expected from my age. Nevertheless, I bring to you a conviction and an earnest devotion with strong faith in the oneness of our destiny in the future. I promise to consecrate my whole life to your prosperity.

"I shall not only respect and keep conscienciously your laws, and above all the Constitution, the corner-stone of the new Hellenic polity, but I shall also respect and endeavor to love your laws. your customs, your language, and whatever you yourselves adore as I already love you.

"I request the best and ablest among you to rally around me, without regard to past political differences, and by their intelligent and enlightened assistance, I shall endeavor to develop the various good elements and material resources which your beautiful country possesses, and which is henceforth to be my country too.

"The aim of my ambition will be this. To constitute Greece, as far as in me lies, a model Kingdom in the East.

"May the Almighty God, who shows himself strong in our weakness, guide me in my endeavors, and never allow me to forget these public promises I make to you this day.

"Besides, I beseech our God to cover you under His holy and saving shadow.

"GEORGE.

"In the month of October, A.D. 1863."

The simplicity, earnestness and frankness of the above is exceedingly touching. Here is a youth of scarce eighteen years—educated thus far in a private

way, who has left his country and his home, and with no other escort but that of Count Spannek and two young gentlemen, with the blessing of God has committed himself to be the King of a nation whose history has been a strange one. Once great and mighty, then slaves and beggars, till the year of '27, when it appeared once again emerging from the most abject slavery, principally through its own exertions. For thirty years since its independence, it has groaned under the reign of a King whose only hope of greatness was the degradation of his subjects. But at last he was compelled to reap the seed he had sown, and a year ago was forced to flee from the throne he disgraced. A year of anxious and perilous interregnum has passed, and now King George 1st is to rule the destiny of this nation. With this in view, none can peruse the proclamation without shedding tears of joy in sympathy with both the people and the King.

By his order the throne erected at the Cathedral for his Majesty was taken down, and all military demonstrations in the church forbidden. Last Sabbath, to the admiration of all, the King with only two friends and one servant, and in citizen's dress, presented himself at the house of God, willing to stand on a level with his people, before the God of grace. He walked both ways, as he did not desire to have the coachman wait outside while he ought to be inside worshiping God. On visiting his palace, he inquired about the duties of the servants, and asked the gardener the cost for taking care of the garden. He means to teach us order, frugality and simplicity by example, that speaks much louder than words. These are the very virtues banished by the last dynasty.

Let the people of God lift up holy hands and invoke the blessings of Jehovah upon the head of our young King, that his life may be spared, and he may flourish like David, advancing on the principles of David.

Yours, in Christian love,

GEO. CONSTANTINE.

CARTHAGENA.

IN our last number we gave our readers some interesting facts and statements in regard to evangelical matters in Peru. In this number we lay before our readers matters of special interest in Carthagena. We have had from time to time most encouraging reports from the Rev. Mr. Monsalvatgé, our missionary in that city. But we were not prepared for the present state of public feeling as appears by the following communication. It was published in one of the papers of that city and forwarded to us by our missionary. Although the individuals do not entirely abandon the Catholic Church, but still cling to the Pope as their Spiritual Head, still the work of reform is commenced—and such reforms do not usually go backward. It shows the influence of the truth upon the minds of the people. We give the article entire, accompanied with the prefatory remarks of the editor of the paper.

The following paper was published and printed at Carthagena, and translated for transmission to New York by Senen Benedeti:

FIAT LUX!

We joyfully publish the following document, which we do not hesitate to qualify as the most important one of the day. It is the expression of truth resounding at the end of eight centuries of compression. It is the light that through a thick fog penetrates at last to erect the Church of Christ in the place of the church of the world! It is the pure religion of the apostles overcoming the abusive religion of men!

Do not be alarmed at the innovation. The evil would lie in contradicting it; for, when an event becomes necessary it does come, and the immediate cause which produces it is, in its turn, as inevitable as the event itself. The era which the clergy of Santander opens is the wide road, the clear way, of Order in Liberty and Progress. Briefly, it is the affirmation of truth and the discomfiture of falsehood!

Let us, then, support it. All; and among the foremost to do so let the clergy itself be found, for their own interest, dignity, and duty.

We are catholics and partisans of the absolute emancipation of the church, because religion is all conscience, and needs nothing from force,—neither to flourish, for its seat is in the heart, nor that it may not harm—for when it harms it is not then religion. What religion needs is what every thing needs: liberty, not in licentiousness, but in justice.

God be praised, that we at last see amongst us the reformation of the church undertaken by the church itself!

CARTHAGENA, 11th November, 1863.

ROMANISM IS NOT CHRISTIANITY.

It is undoubtedly most lamentable the condition in which the church of our country is to-day found. The temples closed, the ministers suspended, the ecclesiastical government in complete anarchy, and the people deprived of the sweet consolations of religion: a frightful situation produced entirely by the conflict in which the ecclesiastical authority has put the clergy commanding them to disobey the Civil Power, contrary to the precept of God, and the efforts made by the Government on their part to compel the clergy to acknowledge its prerogatives and to submit to the laws.

It is sad to say it, but such is the truth. The Roman clergy shows itself every where in open war with the powers of the earth; disputing for rights that do not appertain to it, and which, far from needing them, the Christian Church disdains in its doctrines. And when we have the conscience that the religion of Jesus Christ in all its purity has the excellency of accommodating itself to every form of government; that it condemns none, and offers to all its support and co-operation, we are inclined to believe that the Roman Clergy of the present day is not the clergy into whose hands Jesus Christ put the sacred deposit of his doctrine; or, if it is the depository of the doctrines of Christianism, it is an unfaithful depository who desires to sacrifice its trust to worldly interest.

When the civilization of the age impels with energy, and human society marches with eagerness to the destiny allotted to it by Providence, the Christian religion should show it the way and accompany it in its journey to regulate its wishes. But, when in the name of religion, Rome pretends to check its impulse and obstruct its march, we run the risk of seeing the car of human progress pass over the Vatican with detriment to Christianity, charging upon the latter the vices of the former. In such situation, every priest faithful to his mission and interested in keeping the deposit sacred, ought to raise his voice to tell Rome that it is yet time to rectify Christianity, divesting it of the impure ornaments with which the bigotry of the ones and the ambition of the others have disfigured it; that it is yet time for the Chief of the Church to abdicate his temporal power for the sake of religion; and that instead of the three crowns that gird his head, he put upon it the cap of St. Peter with this sublime inscription: "my kingdom is not

of this world ;" that it is yet time to place over the worldly pomp of his throne the humble cross of Jesus, and to say to all the world: behold the spiritual chief of the church of Christ, mild, humble, and abnegated as he was, and, like him, wishing for nothing more than the spiritual health of men, united to each other by the ties of charity and faith ; that it is yet time to govern the church taking for rule the Testament which Jesus put into his hands, and banishing to eternal oblivion those institutions impregnated with the ambition and passions of humanity, incompatible with the exigencies of the age. Let us prove, finally, that the Christian religion is not an insupportable yoke, but a source of love that links man to God, the individual to society, and the priest to all.

Let us unite, then, into a compact body to work with all our forces in this sense, confronting with courage all the obstacles that may be brought against us. The task is difficult, but it has become necessary. In order to smooth the way, we ought to fix the following Programme, to which we must submit invariably.

1st. The priests who subscribe, and all those who adhere to this document after publication, constitute a Society of propagation in conformity with those formed with the same object in Europe, viz., To teach the Christian doctrine in its evangelical purity, every member engaging to exert himself with all his means to display it before the people as it really is, sublime, soft, civilizing, and in perfect harmony with the interests of the earth and the benefits of heaven ; both with temporal and spiritual concerns.

2d. We revere, respect, and obey the Vicar of Christ, the spiritual head of the Church, and centre of the Christian unity, the Roman Pontiff; but we hold incompatible with his dignity and ministry the temporal power with which he is invested.

3d. In matters of faith and practice the Society does not recognize any other infallible authority than the universal church.

4th. The Society in its efforts to combine the Christian religion with the powers of the earth, holds the belief that the external worship of the Church, in as far as it touches the concerns of civil society, and the persons and property of ecclesiastics, is an object comprised in the eminent dominion of the temporal jurisdiction ; and that to resist its laws in such matters is to resist the precept of God.

5th. The Society believes to be null and void the ecclesiastical censures which have not for end the correction or the punishment of an act or opinion expressly condemned by the universal church. It, therefore, disavows the value that has been pretended to be given to the censures that have been fulminated lately against the priests who have lent their obedience to the temporal power.

6th. The Society protests against all the abuses with which fanaticism and ambition have soiled the purity of the Christian religion, and reputes as an abuse every institution which is not founded on the spirit and letter of the gospel.

7th. The Society takes no part in political affairs.

The doctrine contained in the foregoing articles is not new. It is nothing more than a reminiscence of a doctrine forgotten since the age of Constantine. It is the echo, though a feeble one, of the potent voice of Passaglia that has begun to thunder in the eternal city.

(Signed) Felix Jiron, J. Fandino,
Miguel Atuesta, Jesus Galvez.
Trino C. Martinez, Franco. P. Jimenez.

Revenge is a fever in our own blood, to be cured only by letting the blood of another; but the remedy too often produces a relapse, which is remorse—a malady far more dreadful than the first disease, because it is incurable.

THE VOICE OF THE WEARY.

"Pray ye therefore the Lord of the harvest, that he would send forth laborers into His harvest."—John x. xi.

I COME from a land where a beautiful light
Is creeping o'er hill-top and vale;
Where broad is the field, and the harvest is white,
But the reapers are wasted and pale.

All wasted and worn with the wearisome toil,
Still they pause not—that brave little band;
Though soon their lone pillows must be the strange soil
Of that distant and grave-dotted strand.

For dangers uncounted are clustering there:
The pestilence stalks uncontrolled;
Strange poisons are borne on the soft languid air,
And lurk in each leaf's fragrant fold.

There the rose never blooms on fair woman's wan cheek,
But there's beautiful light in her eye,
And the smile that she wears is so loving and meek,
None can doubt it comes down from the sky.

There the strong man is bowed in his youth's golden prime,
But he cheerily sings at his toil,
For he thinks of his sheaves and the garnering time,
Of the glorious Lord of the soil.

And ever they turn—that brave little band,
A long wistful gaze towards the west—
"Do they come? Do they come from that dear distant land—
That land of the lovely and blest?"

"Do they come? Do they come! Oh! we're feeble and wan,
And we're passing, passing like shadows away;
But the harvest is white, and lo! yonder the dawn;
For LABORERS—for LABORERS, we pray."

THE FOREIGN FIELD.

SANTIAGO, CHILI,

The following letter, though addressed to children, cannot fail of being read with interest. It will be seen from the letter that the work is on the advance in this field and the prospect of usefulness very encouraging.

SANTIAGO, CHILI, S. A., Oct. 14, 1863.

DEAR CHILDREN—You know very well that the Catholics are taught to pray chiefly to God indirectly through the mediation of the mother of Christ or some one of the dead saints. The more intelligent of them believe that these prayers are at last, by the saint prayed to, presented to God himself, who is the one who really answers them. But many of the more ignorant go to their favorite saint and pray as we pray to God, believing that the one addressed has of himself power to grant the favors asked. Either of these practices are condemned by the Scriptures.

Lately the practices of this people in regard to this subject has been illustrated.

During the extreme dry weather processions have been had in Santiago and other places in honor of St. Isidro, to propitiate his favor. Here this procession was attended by the Mayor and the chief dignitaries of the Church and State.

Nine days' meetings were held in the different churches for the same end and to this patron saint of the farmers. All these means availing nothing, the saint was actually put in chains and placed in the city prison for some days. They hoped that by this means he would be forced to perform the miracle of bringing rain.

Finally nine days' meetings were held to other saints. Some recommended to pray to one saint, and some to another, and it was also suggested that they pray to all the saints. Nothing was said about praying to God. No rain came. It was said, and by some believers, that Mr. Meiggs, the railroad contractor, had made a league with the devil, by the payment of $10,000, that he should prevent rain until the railroad was built.

A little girl whom Mr. M. is educating, was made to cry by her playmates saying that her father, as she called him, was a bad man for preventing the rain. At last she turned it by saying, "Why don't the others pay St. Isidro more than $10,000, and so bring rain?"

During these times a somewhat distinguished and eloquent priest preached a sermon, in which he defended the praying to saints and spoke against those who held opposite views.

Rev. Mr. Trumbull felt called upon to write, and accordingly he published in three successive days in a daily of this city, three excellent articles, justly exposing the folly and sin of saint worship. In conclusion he called upon the priest to meet the difficulties which these articles presented.

In the priest's reply he manifested much surprise that any one except it might be the archbishop, should presume to criticise a sermon of his. He said that it was his duty to denounce the Protestant religion, but that no one in Chili had a right through the press to write against the Catholic belief. He then cited an old law of the press in which a fine of from $50 to $1,000, or imprisonment from four months to three years was attached to the crime of writing against the Catholic religion.

His main reason given for declining to discuss the question with Mr. T. was that by so doing he encouraged him in the violation of the laws of the country. However in passing he boastfully asserted that any school boy knew the distinction between *dulia*, worship due to the saints and *latrea*, the worship due only to God. In reply to this point Mr. T. boldly told him that this was a distinction which he himself could not understand, and much less the people.

The priest recommended many books to Mr. T., and he in turn called his attention to many authors, ancient and modern, and above all, to the reverential study of the Bible, which he and his friends were carefully keeping from the people.

The leading paper in Santiago refused to publish it. Probably the reason was, that they were unwilling to offend the clergy and the more bigoted of the people. Even the paper which did publish was said to have been stopped on account of it. This was not true; but I believe it was in some danger. If you and I live many years, it is to be hoped we may see much error and superstition and idolatry removed from these countries.

Oct. 15.—There just came to live in Santiago a young man whose history may interest you. He was born in Chili—his father however was English. A few years ago Wm. W—— went to New-York. On the voyage, through the exertion of the steward, he became a Christian. In New-York he remained several years with an uncle, the Rev. Mr. ——. A year ago he returned to Valparaiso. For several months he lived with Rev. Mr. Trumbull: while there he taught a class in the Sabbath-school. For a few months he has been in a drug store: lately his employer told him that he did not wish to keep him because he was unwilling to sell any thing on the Sabbath except drugs. It seems his employer kept for sale other articles. Mr. W. therefore came with his mother, sisters and brothers, to Santiago. His father is dead. The family are all Cath-

olics, and they sometimes make it unpleasant for him. I trust the Lord will keep him steadfast, and that a door of usefulness will be opened for him.

Oct. 19, *Monday.*—Yesterday there were forty at the Sabbath service. Sixteen remained at the Sabbath School. We have just bought one hundred new books for the school, by money which the Sabbath School in Castleton, Vt., kindly sent us. The children were delighted with them. There is an increased interest in the school. I hope it may continue. The only way in which the children will be kept from Romanism in this country is to interest them in something better.

It is now two years since I came to Santiago. Until now no contribution or subscription has been taken up to meet in part the expenses connected with our meetings, except in purchasing the papers. Last Sunday a plate was passed for the purpose of free-will offerings. In this way they will have an opportunity to give from week to week. Before this some have desired to give, but have not thought best to propose any plan, or they have not felt sure that an offering would be acceptable. You have reason to be thankful that you are made interested in so many Christian and benevolent objects, and are taught to aid them.

Oct. 20.—A case illustrating the effects of having *no religion*. A few days ago an American blacksmith was baptised a Catholic by the archbishop, whose toe, immediately afterwards, he had the privilege of kissing. A very wealthy lady became his godmother.

Facts have just come out that this fellow applied for a situation as overseer of a company of blacksmiths. He was told that not being a Catholic, he would have nothing to do with him. The result was, that the same man who thus refused to give him a situation, did give him instruction in the Catholic religion, and in about three weeks from that time he united with their church. He told a friend of mine that he had *no religion*, —thought this was as good as any. I suppose he has now no religion at heart, and that he has kissed the archbishop's toe only that he may gain money. I have only known this person as an intemperate man. To-day a man told me that he had been offered $20,000 to set up business if he would become a Catholic. Many men of no religion can be induced to bow down to the pope or dagon for "thirty pieces of silver."

My young friends, whether you live in Protestant or Catholic countries, choose that true religion of Jesus Christ by which you may safely and usefully live, and by which you may at least happily die. This putting on a *form* of religion for the dross of gold will ruin the soul.

Oct. 21.—Received a letter from Valparaiso in which Mr. Trumbull says that the pamphlet is in press, containing his controversy on the worship of saints. I told him if he would print it I would circulate one thousand in Santiago. The pamphlet will open the eyes of some of the people I hope.

Nov. 16. Mrs. G. has been very dangerously sick; but thanks to God she is recovering, and will, I hope, soon be well. Our friends have manifested much sympathy. I am always glad to see any interest in us, since it either indicates a present interest in our work, or it gives promise that such an interest may be awakened.

A few days ago I made mention of a Mr. Wood. I think that soon some arrangement may be made for him to sell Bibles and other religious books in Santiago.

In Valparaiso there is a rumor that the Protestant Churches will be closed by order of the government. I do not fear it much.

Rev. Mr. Trumbull is in some danger of difficulty, for having married a couple under these circumstances. The parties were both English and both Protestants. According to law they appeared before the parish priest for certificate of marriage. He refused it on the ground that the lady was a Catholic, saying that the man must either buy a permission, or, as it is termed, a dispensation from the Pope, or should become a Catholic. This they refused to do, and he married them.

Some twenty years ago a missionary was imprisoned in Buenos Ayers for a similar offence, but I shall be surprised if Mr. T. is put in prison for this.

I ought to tell you before closing this let-

ter that the railroad is completed between Valparaiso and this place, a distance by rail of 114 miles.

Two years ago an American, Mr. Meiggs, a man of great energy, contracted to finish the road in three years. Beyond all expectation it was done in two years, and consequently was thrown open to the public on the 18th of Sept. The road was one of great difficulty, requiring long tunnels and immense bridges. The bridges are all of iron sent out from England. The completion of this road will have a moral influence. It will increase the number of Protestants. In various ways it will serve to make the people less narrow and bigoted in their views. May the Lord use all these material improvements to advance his cause.

Yours, truly,

NATHANIEL P. GILBERT.

THE BIBLE IN SPANISH AMERICA.

We lay before our readers the following letter and communication from Mr. Frederick Hicks, in regard to the work of Evangelization, in the United States of Columbia. Should the communication be read by young men, who have consecrated their lives to the Lord Jesus Christ, we would ask them to ponder the questions which he proposes to them, of going out to that country as teachers and Bible agents and tract distributors. It affords us great pleasure to announce the fact that one young man has determined to go out as Mr. Hicks has done, and while sustaining himself by his own efforts, labor also for the advancement of Christ's kingdom. He expects to leave here in the course of a few weeks.

PANAMA, Dec. 4th, 1863.

SEC'Y CHRISTIAN UNION,
156 Chambers-St., N. Y.

Dear Sir:—During the life of Dr. Baird I found one deeply interested in the religious welfare of Spanish America. Though I have not the pleasure of an acquaintance with his successor, yet I trust he too will lend his aid in forwarding a work which so properly comes under the object of your Society, and pardon the liberty I have taken in writing this letter and the following communication. Having had two or three letters published in your organ, you may have become acquainted with the fact that for the past two years and a half I have been laboring independently for Christ in Central America and the Isthmus. I have now to regret that I have not, during this time, placed before our people at home simple facts relating to the condition of these countries. Should you deem the following article of sufficient interest to occupy a place in your publication, I would thank you for placing it before the public.

Yours, very respectfully,

FREDERICK HICKS.

THE BIBLE IN SPANISH AMERICA.

It is probably not generally known what the true condition of Catholic America is, in respect to the Bible. The bigotry among the Irish Catholics in the United States, and their strong prejudices against the Bible, has led many to the conclusion, that in professedly Catholic countries, that prejudice must be still stronger. Such, however, is not a sound conclusion in reference to this particular field. The mass of the people here are ignorant, but in no proper sense bigoted. They are educated to think their church is the right one, but owing to the corruption of their priests, they feel that they must seek their instruction from some other source. They willingly turn to the Word of God for an instructor, though few conform to its precepts. A few facts will show this to be the case.

During the past two years there have been about eight hundred Bibles and portions of the Bible distributed at this point. Of these about six hundred were in the Spanish language. The cases are not rare where the Bible has been diligently read. Young men have been seen, evening after evening, sitting in their work-shops, after the labors of the day were completed, reading their Bibles; old women in their little stores, with a few children around them, instructing them from the Bible. In one of the

largest schools of the city, the teacher willingly consented to receive the Testament into the school, and it was used there as a daily reading book.

Much has been done in the way of sending Testaments and Bibles up and down the coast, in the small trading vessels. These bungos come some times from a distance of two hundred miles or more, and the books they bear away reach points not likely to be reached by any other means. The same vessels on different occasions have taken books, showing that they found those at home who were anxious to obtain them. This seems to indicate that the same state of feeling respecting the Bible exists in other parts of this Republic as well as here. I consider it safe to affirm that this entire Republic is open for the distribution of the Scriptures. Here are some interesting instances showing the freedom from bigotry. There has been published, quite recently, a very excellent translation of the Episcopal prayer-book. A number were introduced here on the Isthmus, and the people showed great eagerness in obtaining them. On one occasion one was left in a village of the interior, and the next day it was used at a funeral, *and the entire Protestant service read by a Catholic over the body of a Catholic.* In another instance a woman was so much pleased with the book that she hardly left it till she had read it from beginning to end. A Protestant Christian was invited to hold a service at the burial of a Catholic, and the entire service was listened to with deep interest. The Tract Primer is published in Spanish, and the people here are very anxious to obtain it to use in instructing their children.

There probably never was a time more favorable to the spread of the truth here than the present. What is needed immediately is a distribution of the Scriptures, which can be done through a Bible agent; but more than that, a good number of earnest Christians who shall devote themselves to the education of the people. Why will not young men who have consecrated themselves to Christ, and who long to do something to spread his kingdom, come to the larger cities and towns of this Republic, and act as teachers, Bible agents, and tract distributors? No such field for doing good can be found at home. He can support himself and be as much of a missionary, and do as effectual missionary work as if he had gone through a long course of training, and been sent out by some mission board. He would have as good reason to expect that God would bless his labors and give him souls as though he were a professed missionary. It might not be as honorable a position in the sight of men, but a "Well done" from the Saviour's lips at the entrance gate of the celestial home, will assure one that it is honored by God.

ITALY.

FLORENCE, Nov. 16, 1863.

DEAR DR. CAMPBELL:—In a late letter I have alluded to some changes in, and additions to, our field of labor in the work of evangelization. And so far as they promise an increase of religious influence, so far at least these changes will interest all hearts who love the cause of truth in Italy.

A brief and general statement respecting the work here, so far as it is sustained by the American and Foreign Christian Union, may not be unacceptable. The Mission in the Island of Elba prospers under the divine blessing. At Rio Marina the work, commenced under serious persecutions, has been prosperous from the beginning. The importance and stability of the mission there, have been secured by the building of a neat house of worship the last summer. This has given a character and significancy to the work, which will exert a favorable influence on the whole population. And it is very desirable that a similar work should be done in all places where churches have been gathered. A great impulse would undoubtedly be given to the work in Porto Ferraio, if a house of worship could be permanently secured for the congregation there. The house in which the religious services have been held more than two years, was secretly purchased by a priest a few days since, under the impression that no other place could be found in Porto Ferraio where the Evangelicals could hold their meetings. But through a kind Providence, the priest has

not yet accomplished his purpose; another house has been found. But it is eminently desirable that the Protestants of that city should have a house of their own.

Could not our friends who have, by their contributions, sustained this mission from its commencement, be persuaded to furnish the amount necessary to build a church? thus at the same time making a monument to their interest in the work of evangelization, and providing the very essential means of perpetuating and enlarging the work so favorably begun in Porto Ferraio.

Another school has been opened in the Island, and a new colporteur appointed. The colporteur who has been employed in the island is now at Sienna, where he will labor in conjunction with Mr. Moorehead. It is an important but rather difficult field; but we hope, by the blessing of God, to prepare the way for the opening of a chapel there.

A church has been built in Pisa, through the instrumentality of an English lady, who applied to me two months since to become responsible for the salary of the minister. I have done so, believing that much good might be done through the faithful preaching of the Gospel there. The minister began his services with forty persons; at the close of last month his congregation numbered about seventy. A correspondent in Pisa, speaking of his preaching says: "It seems solid and fundamental; his chief subject has been the love of God in Christ, and the love which ought to unite believers. He has also delivered some able discourses on the Divinity of our Lord Jesus Christ, which have been listened to with great pleasure." I trust the blessing of God will follow his labors there.

I have also been requested to assume the expenses of the church gathered in this city by Father Gavazzi, as he wishes to be relieved from further responsibility for its support. The minister whom Mr. Gavazzi placed over the church is an ex-priest from Naples. He was a member of the Waldensian Seminary here about six months, and for the same or a longer period, was under the instruction of Dr. Desanctis at Genoa. His congregation is as large as can be accommodated in their place of worship—probably from 150 to 200 persons.

A colporteur, in and about the city, disposes of many Testaments and religious tracts and books, besides doing more or less regularly the work of an Evangelist. We have in the city two schools, numbering together between sixty and seventy children, who are regular in their attendance. A great amount of good has already been accomplished by these schools, and I hope soon to see an increase in the number of scholars.

We have a school also at Brescia, which has had about thirty children—some are irregular in their attendance; but it will doubtless go on more prosperously when the minister lately appointed there shall enter on his duties.

A new mission has been established at Casale, near Alexandria; the minister sent there is a man of experience and capacity, of whose labors I hope to give you a good account. A mission was once established at Casale by the Waldensians, but they abandoned it two years since. A few persons, however, remained faithful who now constitute the nucleus of the new enterprise. The neighborhood of Casale will also be visited, as in all the towns and villages some are found who are interested in the truth.

The Teacher and Evangelist at Favale receives a part of his support from our Society. He appears to be doing a good work, always evincing a deep interest in Italian evangelization. His field of labor is limited, but those to whom he has access appear to receive the truth with gladness. One member of the little church there, who had suffered persecution and imprisonment for the Gospel, has recently gone to his rest.

During the last five months a colporteur has been laboring in Faenza, Ravenna, and other places in that region. He has had very good success in the sale of Bibles and tracts.

The Evangelist who has been more than two years at Verres, has changed his residence to Montestrutto—retaining part of his former field of labor, but adding two or three other places where he holds occasional services. A school will be opened under the

superintendence of this Evangelist, if the parents will consent to bear some portion of the expenses—the number of children not being greater than ten or twelve.

A young man, who has completed his theological course at Florence, and has been ordained this month by the "Vandois Table," has been sent to Milan as an assistant minister in the Waldensian church in that city. He is expected to preach there when needed, and hold religious services in some other places near Milan. I have promised to be responsible for his salary.

An intelligent Christian man has been sent to Foiano. He will do the duty of colporteur for that region, and also act as Bible-reader and Evangelist. There are a few Christians at Foiano with whom he will meet to study the Scriptures and pray. I hope to send a minister there occasionally, and thus strengthen the hands of the colporteur; and should God bless these efforts with some degree of success, the way will be open hereafter for establishing regular religious services.

There is much of this preliminary and preparatory work to be done in Italy, before permanent religious institutions can be profitably given to the people. Pious, zealous and intelligent colporteurs have a wide field in which they may labor with much encouragement.

You will see from this brief statement, that the changes and increase of our work are by no means unimportant. In the places above-named there are about twenty persons employed, of whom seven are ministers, and five more do the duties in part or altogether of Evangelists.

In addition to the persons referred to, the Society has sustained a young man during the past year at the Theological Seminary in this city. He had expressed a most earnest desire to preach the Gospel, and gave himself earnestly to the work of preparation. But God did not allow the fulfillment of his wishes. He died last month, after a painful illness of some weeks.

Another young man is supported at the college in La Tour, who is in a course of preparation for the ministry; and another in the Swiss school in Florence.

I am sure you will unite your prayers with mine, for the blessing of God on the work of Evangelization in Italy; and that divine grace and wisdom may be granted to all engaged in this important service.

Yours, very sincerely,

E. E. Hall.

THE HOME FIELD.

We have but little room for reports from our home department the present month. The work is going forward with renewed interest, and the labors of our Missionaries are receiving the divine approval.

Our Italian Missionary reports that his Sabbath-school now numbers seventy Italian children in attendance from Sabbath to Sabbath. That at his regular services on the Sabbath there are usually from forty to fifty individuals, and that the meetings are increasingly interesting. That his room is not sufficiently large to accommodate his week-day scholars. That he has distributed among the Italians about 400 pages of tracts and two Testaments.

The German Church lately established by our missionary in Newark, has called a pastor, who has already entered on his work, and the prospects of usefulness are very encouraging.

We hope soon to have our German Missionary engaged in collecting another congregation of a similar character.

The Bible-women at the West and South have been actively and usefully employed, and the Industrial and other schools well attended.

MISSIONARY INTELLIGENCE.

PERSIA.

The Rev. Dr. Perkins writes from Ooromiah, complaining of the continued oppression of the Nestorians. He gives the details of one case which has lately occurred, in which a poor Nestorian girl, Nargis, was seized by Mussulmen, and forcibly carried off. The pretext was that she had embraced Mohammedanism. This falsehood the girl, however, when questioned in the presence of several witnesses, emphatically denied. Dr. Perkins says :—

There were thrilling incidents enough crowded into the experience of this poor Nestorian maiden, Nargis, in the five days of her detention in the hands of the cruel Mohammedans (during which she hardly dared to sleep) to fill a volume of romantic interest. Throughout the whole, though she is not more than fifteen or sixteen years of age, she demeaned herself with wonderful courage and self-possession. At one time she was threatened to be instantly sent off to the bloody Koords if she did not yield consent to become a Mohammedan, and marry the young ruffian who had stolen her from her mother's side. On the last morning of her detention, at the second solemn conclave of the Moollahs at the Prince's palace, when the Chief One called for ten persons to take oath that she had been married to a Mohammedan, she boldly stepped forward, took the hem of his garment, and said, "What kind of a religion is this of yours, that you are trying to compel me to confess it? Do you lie in this manner, and teach your people to lie? I will never become a Mohammedan, if you cut me to pieces."

INDIA.

The Rev. Dr. Don, Free Church missionary at Calcutta, narrates the conversion of a young Mohammedan, the son of a small zemindar in the district of Hooghly. He appears to have listened to some vernacular preacher and to have received some tracts which, by directing his attention to the Christian faith, awakened doubts as to the truth of the religion in which he had been educated. The study of the Koran and the counsel of *moulvies* increased rather than lessened his difficulties. Meeting with a converted Mussulman, named Hadji, connected with the Free Church Mission, he obtained further light on the doctrines of the Gospel. He was so taken with his new acquaintance, that he removed from Hooghly to Calcutta, and took up his abode near the Christian teacher. This happened about six months ago. His family had cast him off when he gave proof of being an incorrigible sceptic as to Islamism and a serious inquirer after the truth. Since then the teacher and pupil have met almost daily for the study of the word of life.

Dr. Wilson, of the Free Church Mission, Bombay, announces the admission by baptism of five persons into the membership of the native Church in Bombay. Dr. Wilson has received a communication from the heads of the Syrian Church in Malabar, proposing to engage a missionary of the Free Church as the principal teacher of their theological seminary.

Dr. Valentine, of the Beawr United Presbyterian mission (Rajpootana), narrates a case of voluntary starvation, in which he and his colleague, Mr. Shoolbred, humanely interfered and endeavored to avert the death of the deluded victim. She belonged to the Dundiyinis (a sect of the Jains,) who believe that to end one's life in this way affords the evidence of the highest sanctity, and becomes the means of securing rich blessings for themselves and others.

Mr. Herrick, of Tirumungalum, wrote in October: "The 30th of last month was an important day to the church at Mallankinaru. The man who has acted as catechist there for the last three or four years, was on that day ordained as pastor. Three of the parts connected with it were performed by native pastors."

CHINA.

CANTON.—Mr. Bonney of the A. B. C. F. M., mentions the admission to the church

in October, of the eldest girl in Mrs. Bonney's school. She is about to be married to a native preacher at Fuh-chau, and gave promise of being useful. Three American and two English missions at Canton have united in purchasing a plat of ground, east of the city, for a cemetery, upon the stone boundaries of which they have inscribed, "Burial ground for Christians." "One by one," our brother remarks, "the obstacles in the way of Christian faith and practice are disappearing." Dr. Ball writes that his health continues to be better than it was some months since, and that he usually attends two daily services in his chapel, each an hour in length, speaking to such as come in, of the great salvation.

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North China.—Mr. Stanley writes, August 28th, that another painful case of defection has occurred among the professed converts at Tientsin. The school teacher, Yii, who had appeared, since his admission to the church, like a very earnest Christian, seems to have put on all his zeal as a cloak of hypocrisy. He is believed to have been engaged in "a most artful and wicked plot, to get the young native helper (Chia), completely in his power, so that he would not dare say a word to excite suspicion," and eventually to make gain from the missionaries and any workmen who might be employed by them.

AFRICA.

Gaboon.—Mr. Bushnell of the A. B. C. F. M. wrote, September 23. A change had been made in the boarding-school, removing the girls to Mr. Bushnell's premises, under the care of Mrs. Bushnell and Miss Greene. The boys remain at Mr. Walker's. Mr. Bushnell was about to organize a class of the most hopeful among the pious youth, to whom he would give daily instruction, hoping to prepare them to be effective helpers in the missionary work.

Mr. Walker wrote, October 9: "There are still twelve on my list of those who profess to love the Saviour. Three (not of the twelve) were received to the church last Sabbath. Those added to the church are nearly all slaves."

On the 22d of October, Mr. Bushnell wrote: "We propose sending a native young man and his wife to Cama next month, to make a commencement at that place; and after a while, should there be sufficient encouragement, and a prospect of reaching the interior from that point, we shall wish to locate a mission family there. M. Du Chaillu, whose adventures in Africa caused so much controversy two years since, has returned, and located at Fernando Vaz, near where we propose to establish an outstation."

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Zulus.—A letter from Mr. A. Grout announces that the mission has voted to station Mr. Lloyd, as his associate, at Umvoti. Mr. Lindley wrote from Inanda, September 28, that several of his leading men were to go the next day, with Benjamin Hawes, to locate him, about twenty miles away, as the second home missionary sent out by the native society. Another man was about to leave Inanda to become a teacher at Mr. Ireland's station. Mr. Lindley's Sabbath congregation varied from 120 to 180, and the Sabbath school embraced "the whole congregation, with a very small exception."

CENTRAL TURKEY.

Dr. Pratt, who removed from Aleppo to Marash in April, reports that he found there, in the church, a very undesirable state of feeling—a want of confidence in the officers, both of the church and the Protestant community. The trouble has now, in a great measure, passed away. In August, six men and two women were received to the church at Albustan. Two of the men were from Yarpuz, where the Protestants have been for some months without a preacher, but have improved in spirit, and appear "more hopeful than ever before." One of the most promising movements at Marash, has been the building of a chapel, or school-house, in the opposite quarter of the town from that in which the church building is situated.

Mr. Schneider, of Aintab, writes that the expected ordination of a native pastor took place at Birijik on the 1st of November. The sermon and ordaining prayer were by Mr.

Schneider, the charge to the pastor by Dr. Pratt, the right hand of fellowship, and the address to the people, by one of the Aintab native pastors. The congregation on the occasion numbered about 140, including twelve of the theological students from Aintab, and the impression made promised to be salutary. This is the sixth pastor settled within the bounds of that mission since May last, making the whole number nine. The Birijik church numbers 20, and the Protestant community about 100.

MADAGASCAR.

A communication from the Rev. William Ellis, dated July 28, tends to confirm the hopes entertained of the stability of the present Government and the continuance of perfect religious freedom throughout the country. All was quiet at the capital, and the rebellion alleged by the French journals to have assumed such formidable dimensions in the provinces dwindles down, for the most part, to disturbances occasioned by cattle-stealing on a large scale. The arrival of representatives from distant provinces to take the oath of allegiance, had made the missionaries acquainted with the existence of Christians among remote and independent tribes, in which it was not previously known that there was a single Christian.

The Rev. Robert Toy writes from Antananarivo on August 19:

The churches in the capital continue to be crowded; mine is sometimes fairly packed. Before we came there was no congregation gathered together in this part of the town. I formed a small church of forty members in March last, who had attended at Amparilla, about two miles away, previously. I have since admitted about seventy or eighty. I think I have baptized upwards of a hundred persons. I have also taken under my care five or six country churches, which I visit in rotation.

MAURITIUS.

There had arrived at Mauritius four missionaries of the London Society, who were on their way to Madagascar, and Mr. James Cameron, of Capetown, whose attention will be chiefly given to the building of the memorial churches. The two missionaries of the Church Society are, at present, at Port Louis, in intercourse with the Malagasy who are there, and engaged in the study of their language. One of them narrates his having officiated on Sunday, August 22, in the preaching-house of the London Missionary Society at Moka.

POLYNESIA.

Ata, or Pylstaart's Island, which stands quite isolated in mid-ocean, and rises to a height of some seven hundred feet or more, is the most southerly of the Friendly Island group. It has been twice visited by missionaries. The first visit was some twenty years ago. The people were then all heathen, but they gave the "foreigners" a favorable reception. The second visit was paid by the Rev. J. Whewell, at the end of February last. In the interval, heathenism has been abolished, and the people have become Christians. Mr. Whewell's reception was most enthusiastic. "The people were wild with joy." What with the landing—which seems to involve not only being drenched to the skin, but the risk of the boat being dashed to pieces—the toilsome ascent up the steep and rocky beach, and the host of engagements afterwards, a missionary visit to Ata would seem to be anything but a pleasure-trip. Mr. Whewell writes:

We arrived at the village about 4 o'clock P. M., changed our clothes, took some refreshment, of which we had great abundance. Walked through the village, held the school examination, and then held a revival meeting until near midnight. With the rising of the sun next morning, I preached from 2 Cor. 13-15. And before I left the chapel I baptized all the members of the society, and all their children, some two hundred to two hundred and fifty in all. Gave the sacrament, married the head teacher, and held a local preachers' meeting. God was with us in every deed. I had just time left to take a little food and regain the ship before dark, and as we left the island we got into the gale (in which for thirty hours the mission-

ary was exposed to the utmost peril, the wind, rain, and sea being alike furious).

The people have built a very beautiful chapel, in imitation of one seen by their only permanent religious instructor, the native teacher, when visiting Sydney. They have also contrived a new-fashioned public writing-slate:—

We found only one book and three writing-slates in this school of a hundred and seventy children. "Necessity is the mother of invention" in the islands as well as elsewhere. To teach the small children their letters, and the larger ones to write and cipher, recourse was had to mother earth. A plot of land, from a quarter to half an acre, was cleared, cleaned, and made quite smooth; and on this public writing-table, using their fingers for pencil, the youth of Ata were being taught to read and write.

We have details from a missionary in Samoa of the ravages committed by the Peruvian slavers among the South Sea Islanders, which, however, have been anticipated by previous accounts. Another correspondent writes from Savage Island as follows:

This once "Savage" Island has been marvelously changed, by the Holy Spirit, from a barren, rocky desert, into a fruitful garden. But fifteen years ago it was characterized by everything that was cruel, dark, and devilish; now, through the grace and power of God, every vestige of heathenism is swept away, and the whole population, comprising some 5,000 souls, are in attendance upon the means of grace and in outward observance of God's word. We have about 600 in church fellowship, and numerous inquirers. These glorious results have been accomplished by means of a native agency. Teachers from Samoa have been greatly honored by the Master in their work here. Two years have not yet elapsed since a European missionary came to reside among this people.

From Savage Island many men have been stolen by the slavers. With reference to this inhuman traffic, we are glad to learn that a memorial having been presented by the Aborigines' Protection Society to the Peruvian Minister in London, his Excellency states that steps have already been taken by the Peruvian Government to send back the kidnapped islanders to their homes; and that, in order to prevent the recurrence of similar atrocities, his Government has established a Consul-General at Tahiti.

CARTHAGENA.

Accompanying the translation of the document we give in another part of this number, our missionary writes:

I send you the translation of a document that has disturbed and will disturb Romanism, and will be the precursor of a religious reform in this Republic. Those distinguished cannons and priests that have associated and produced this publication, have written to me communicating their projects and solicit my opinion, and ask me to unite with them.

Here is the answer I sent to them—"Consult, Gentlemen, the Bible, and daily pray to God to mark out the path that you should follow,--but in compliance with your desires, I will hazard a revision of the document to which you propose to direct my attention, though I desire to establish as the foundation of all investigation, the fact that infallibility in teaching us that which we ought to believe, observe and hope, is found in the word of God, and not in the temporal church, composed of men exposed to error.

"Also I must decline connecting myself with you, because I am satisfied that I can do more good separate from you."

Three days ago there came to the foot of my bed a priest in charge of a church in Santa Marta, to ask of me religious counsel, the which I gave him, and he appeared disposed to follow it, and I feel assured that he desires to connect himself with Evangelical preachers. A large part of the clergy of Granada desire reformation, and every week I receive letters from churchmen and laymen asking me the question, what they shall do to be saved.

ITALY.

Mr. Clark, who has lately gone to Milan, is greatly encouraged with the prospect of doing good. He writes: I am more and more astonished at the great work God is doing in this city and region. The readiness of the people to listen to the truth is striking. A Bible-woman told me yesterday that in all parts of the city she was everywhere well received, and the people gladly listened to the reading of the Word.

NEWS OF THE CHURCHES.

ENGLAND.

All denominations of Christians appear to be actively engaged in the great work of doing good, by attempting in various ways to build up the Kingdom of Christ. The Home Missionary Society is employing most efficiently a new class of agents called "Lay Evangelists" in the rural districts. They visit from house to house, distribute tracts, hold evening meetings and preach the Gospel wherever they can gather the people together, and their labors thus far have been eminently successful.

The Colonial Missionary Society, connected with the Independents, has become very zealous in providing men and means for the work of Evangelization in their Colonies.

The Baptists are also making vigorous efforts to increase their influence in London, and to promote the efficiency of their Home Missionary operations. So the Primitive Methodists are building a number of new chapels, not only in London but also in the country districts.

SCOTLAND.

The Edinburgh Missionary Society, auxiliary to the London Missionary Society, lately held its Semi-Centennial Anniversary in Edinburgh. In 1813 Dr. Boaz and Dr. Waugh attended its first meeting as a deputation from the London Society. Had these Christian brethren predicted what moral changes would take place in fifty years, they would have been pronounced mad enthusiasts. Then idolatry reigned supreme in the South Seas—now there is scarcely a remnant left. Then there were five or six native Christians in all South Africa, now numerous self-sustaining churches. India was just opened to the preaching of the Gospel, now having a Christian community of little less than two hundred and fifty thousand. China was then and long after sealed up against the Gospel, but now open, and contains a number of congregations of worshipers of the living God.

The Free Church has lost in the death of Mr. Hislop of Nagpore, a most excellent missionary. He was drowned in attempting to cross a treacherous nullah which is usually shallow, but had been recently flooded by rains from the hills.

PARIS.

A very great sensation has been produced by the preaching of an Englishman by the name of Richard Weaver. He was invited over to speak to a class of Englishmen, whose cases appeared almost hopeless—the horse-dealers, the stable men and the jockeys, men who had no Sabbath, and who neglected all the means of grace. The taverns were visited, and the men sought out, and persons who had not been to church for years came out and heard him, and were moved and deeply effected. They wrote him a letter begging him to stay and do them good.

But this was not all—Frenchmen were there, pastors were there, and Catholics and Protestants longed to hear a man who had swayed the masses in England, and the question arose can he not be interpreted. It has been done, and Frenchmen have been flocking in crowds to hear him, and it is hoped that great numbers have been hopefully converted to Christ. Our American Chapel was opened joyfully for his use, showing that our friends of the chapel there were ready for any good work.

GENEVA.

Three of the Strasburg Professors, Messrs. Baum, Cunitz, and Rouss, are engaged in preparing for publication the complete works of Calvin. They have lately been to Geneva looking over the letters of Calvin and the other reformers, and they have found riches in these letters which are unknown to the public. When these letters shall be published with his works, Calvin will be known and appreciated to some extext, as he should be.

ITALY.

Hitherto the effort seems to have been to overthrow the temporal power of the Pope,

but the present tone of the papers indicate that the war ere long may be carried on against her spiritual power also. Some of these papers have been opened for discussion about the dogmas of the Church of Rome, while others assert that many persons of political power, in all the cities, are preparing to unite to obtain from Government and from Parliament, the repeal of the first article of their Constitution, which is "That the Catholic Apostolic religion is the religion of the State." This is regarded as inconsistent with that liberty of conscience which belongs to all the citizens who form the State and are governed by its laws.

MISCELLANEOUS.

Peru.—The state of things in Central and South America is awakening a deep interest in the minds of a great many members of the Christian Church. It seems strange that so little, comparatively, should have been done for the spiritual welfare of these millions. But a variety of causes has operated to produce this result. There are many who feel and act as though all efforts to reach the Catholic population will be unavailing, and therefore turn away from all appeals for aid in sending them the Bible and the living teacher. But a still greater difficulty has existed, and that has been the absence of religious toleration in those countries. But at the present time in many of those countries the door is open, and the colporteur and the Christian teacher can have free access to the *people*, and may preach and distribute the word of God without let or hindrance. Since the publication of the article on Peru, in our January No., among a number of letters in reference to that country, I give the following from a highly respected and influential clergyman in Western New York. And I should hope that some other friends would second his efforts and thus enable us at once to send a faithful laborer to that deeply interesting field.

Please find enclosed $15.00 for the use of the "American & Foreign Christian Union," $5 donated by myself and $10 by my niece. In reading your articles on Peru, and the Freed Men of Peru, we have become very much interested in the people, and wish the above small amount, if possible, may be appropriated toward furnishing them with a faithful and Evangelical minister, hoping at the same time that many others in like manner may be moved to make donations for the same object, so that when the proper man is found to go, means in abundance may be on hand for sending him.

The European Congress and the Jesuits.—Our readers have doubtless noticed the plan put forth by Napoleon for a General Congress of the European nations. It is very doubtful about such a Congress being held, as certain of these powers have sent their refusal. At the same time it is not less curious to nate the feelings of the ultramontane party respecting the proposal. They are decidedly hostile to it, and there are several grounds on which this may be explained—

1. In the first place they utterly dislike the principle of giving Protestant princes an equality with Catholic princes. They regard all Protestants as here-

tics, and therefore in a state of inferiority, whereas if that were to be a Congress of nations they would meet on the basis of equality.

2. The Catholic princes would be in a minority. There would be at most but six or seven Catholics—France, Austria, Spain, Italy, Portugal and Belgium—and of these Victor Immanuel and King Leopold might not show any great leaning to Romanism and especially any particular sympathy with the extreme views of the ultramontane party. On the other side would be England, Prussia, Holland, Denmark, Russia, Switzerland, Sweden and Turkey. Such a Congress would doubtless favor the formation of the kingdom of Italy and request Napoleon to withdraw his troops from Rome. This would place Pius IX in a position not very comfortable. The power which the Pope once had of dictating to Kings and Emperors is gone. Hence "no Congress" is the motto of the Jesuits.

Death of Archbishop Hughes.—Archbishop Hughes died at his residence, in this city, after a lingering illness, on Sunday evening the 3d inst. He was a man of talents, and occupied an important position in ecclesiastical and civil matters, and has rendered efficient service to the cause of Romanism in this country. Our views in regard to his loyalty and other matters, have been freely and fully expressed in the December No. of our magazine, in the article on Papal Intermeddling.

Priests Assaulting the Police.—In Liverpool two Roman Catholic Priests were recently convicted, at the County Magistrate's Court, of assaulting a policeman, and preventing the performance of his official duty.

The policeman had arrested three boys for stealing and was taking them to a station-house to be held for trial. He was met on "Regent Road" by *Rev. Father* Kelley and *Rev. Father* Walsh. Father Kelley asked, "Are you the father of these boys?" "No." "Where are you taking them?" "To the station-house." "You are not." After some further conversation, Kelley seized the officer by the arms and held him while Walsh liberated one of the boys. A mob collected, and threatened the life of the officer. The two priests now held the officer's arms until the other boys were released. For such defiance of the city authorities and brutal violence, clearly proved, the Court, though allowed to impose a fine of $100, let them off for $25, and felt it necessary to make an apology for interfering with such *gentlemen* at all, but the law *obliged* them.

Truly, England *is* cowering before "the beast."

BOOK NOTICES.

Chronicles of the Schoenberg Cotta Family—By two of themselves. New-York: M. W. Dodd. 12mo., pp. 552.

Christian reader, you will perhaps say what a singular title—what about these Chronicles? We can only answer, buy the book and read it, and if you do not find in the perusal all the charm of a novel I can only say you are differently constituted from what I am.

The book delineates in the most simple and graphic manner the private and public life of Luther, and to some extent of Melancthom. The Cotta Family are represented as the intimate friends of Luther, and these chronicles show the steps by which Luther was guided into the truth, also the workings of the Reformation on the German population, giving at the same time a most truthful revelation of the errors of Romanism, without any apparent attack upon the system itself. It is a most valuable book, and we commend it to all our readers.

CLAUDE THE COLPORTEUR.—By the author of Mary Powell. 18mo., pp. 316. New-York: Robert Carter & Brothers.

This is an exceedingly interesting volume. It corresponds very nearly with the labors of our colporteurs in Italy and France. At present there is more religious liberty in those countries than when Claude is represented as prosecuting his labors. If any individual is saying "How can I do good," let him read this book and imitate the example of Claude.

FAITHFUL AND TRUE; *or, the Evans Family.*—By the author of Win and Wear. 12mo., pp. 368. Robert Carter & Brothers.

This is the history of a family sketched to the life, and shows the value of fixed and settled principles in the business no less than the trials of life.

ALICE BARLOW; *or, Principle in Everything.*—A Country Village History. 18mo., pp. 280. Presbyterian Board of Publication.

TRY. *Better Do it than Wish it Done.*—By the author of Annandale, &c. 18mo., pp. 244. By the same.

STORIES FOR ALL SEASONS.—18mo., pp. 142. By the same.

THE CHILD'S BUDGET.—18mo, pp. 216. By the same.

Made up of short interesting stories, illustrating Christian truth by example.

AUNT FANNY'S HOME *and her Talks about God's Works.*—By Edward. 18mo., pp. 252. By the same.

All these are most valuable and excellent books for Sabbath-school Libraries. They cannot fail of being read with interest.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF DECEMBER, TO THE 1ST OF JANUARY 1864.

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THE

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EDUCATION IN FRANCE,

BY THE REV. JOHN M'CLINTOCK, D.D., PASTOR OF THE AMERICAN CHAPEL IN PARIS.

PARIS, November 20, 1863.

THERE is no greater hindrance to the progress of Protestantism, or of the cause of Civil Liberty, in France, than the ignorance of the masses. The subject of popular education has, therefore, always been a prominent one in the eyes both of religious and political reformers. Recent discussions and researches made both by private persons and by officers of the Government, have thrown a great deal of light upon the state of the rural population with respect to education, and have greatly stimulated the public interest in the general question, which is now an every day topic in the newspapers. The "Report of the Condition of the Empire," for 1863, has just been laid upon the table of the Legislative body. It contains a valuable statement of the educational condition of the Empire, from which I think it worth while to make some extracts.

There are, at the present time in France, 82,135 establishments of primary instruction, or 16,136 more than in 1848; and the scholastic population, which at this last period was only 3,771,597, has risen, in 1862, to 4,731,946; giving an augmentation of nearly a million, or a quarter of the whole. The 36,499 communes provided with means of instruction, comprise 41,426 public and free schools, special for boys, or mixed as to the sexes; of which 37,895, numbering 2,145,420 pupils, are directed by lay-teachers; 3,531, numbering 482,008 pupils, are taught by Romish ecclesiastics, called Congregationists. Of the 2,627,428 children in these schools, 922,820 or more than one-third, are admitted gratuitously. Besides the boys' schools and the mixed schools, there are 26,592 schools devoted exclusively to the instruction of girls; of these, 13,491 are directed by lay-teachers, 13,101 by ecclesiastical "sisters." These schools receive 1,609,213 pupils, of whom rather more than a third, or 604,247, are in the lay schools, and 1,059,966 in the congregationists ones. One quarter of those pupils are admitted gratuitously; viz., 130,210 in the lay, and 490,094 in the congregationist schools—total, 620,304. There are also 3,162 infant schools, 958 of which have lay-teachers, and accommodate 83,248 scholars; while 2,204 are held by ecclesiastical persons, and teach 265,062 children. The average

salary of the male teachers in public schools is about $160; of the female teachers, about $130.

There are still in France, according to this official account, about 600,000 children utterly without any kind of instruction. Other estimates make the number much larger, and describe the brutality and depravity of these uneducated masses as frightful. And of those who do figure in the lists of the schools, a very large proportion only attend for a few months in the winter. The official report declares, in unequivocal language, that it is from among these children, abandoned to ignorance or vagabondage, that crime at a later period draws its fatal contingent. It is a strong omen of good to find the government authorities, in the same document, seeking to impress the country with the great practical truth that money expended in schools is so much saved on the prisons. In proof of this it adduces the fact that the number of scholars in public schools has increased more than a million since 1848; while, in the same period, the statistics of crime exhibit a diminution of nearly fifty per cent. A striking illustration of the practical working of public education is afforded in the Department of the Hautes-Alpes, where, according to the Report, the schools during the past year were full; and, during the same time, the prison has been several times empty. Facts and deductions of this kind are familiar to us in America; but it is a new thing to find them announced by official authority in the French Empire.

One sad item in the Report has given rise to a good deal of public comment. During the period of thirty months, from Jan. 1, 1861 to July 1, 1863, no less than 124 of the teachers of the public schools have been brought to the bar of justice and convicted of various offences, many of them crimes against modesty. The number of condemnations among the *ecclesiastical* teachers, has been proportioned to those among the *lay* teachers, in the ratio of nearly five to one! On this contrast the *Opinion Nationale* remarks as follows: "Without dwelling at length on these startling figures, we simply recall to the recollection of our readers the numerous trials for shameful crime on the part of the teachers, which have of late years shocked the public mind, and the enormous part of this infamy which has fallen upon ecclesiastics." This Journal, and others of the Liberal School, especially the *Siècle*,—which has the largest daily circulation of all the Paris journals, and the *Temps* which rivals any of them in the skill with which it is edited, and in the breadth of its views, especially upon all social questions, are incessant in their efforts to stir up the public mind to demand improvements in the system of public instruction, and its extension to every child in the Empire. Their programme of reform is a radical one. They demand not only that public instruction shall be universal, but also that it shall be gratuitous, as in America, that it shall be obligatory, as in Prussia and Switzerland, and that none of the teachers shall be ecclesiastics. At present it is not universal, or anything like it, as the Report above cited plainly shows. Nor is it gratuitous, except under fixed and limited conditions. The prefect of each department determines annually, for every public school within his jurisdiction, the number of free pupils to be admitted to that school. The Mayor of the Commune, on the application of "indigent" parents, grants certificates of free

admission to as many poor children as the prefect has authorized, but he cannot go beyond that number. The effect of this is not only to exclude many poor children from the schools, but to stigmatize those who are admitted, with the special badge of poverty.

Matthew Arnold, in his "Report on Popular Education in France," remarks that "in the teachers, both lay and ecclesiastical, there is an invariable tendency to prefer the better-trained and more creditable child of well-circumstanced parents to the ill-conditioned children of the poor." It is a shame to increase this natural proclivity by separating the children into two classes, those who pay and those who do not. The *Siècle* has lately been engaged in a vigorous controversy with the *Monde*, one of the best of the ultramontane Romanist journals. As a specimen of its mode of treating the subject, I give you the following extracts from an article in the *Siècle* of day before yesterday:—

The *Monde* devotes two long articles to an examination of the Liberal programme which consists of primary, gratuitous, lay and obligatory instruction. To wish that all the children of France knew how to read, write and cipher, is, according to *The Monde*, to be devoid of liberalism. To demand that there be in each commune a school where the rudiments of knowledge shall be furnished at the expense of the State is, according to *The Monde*, to be devoid of liberalism. To raise the children of France from the brutality, the idleness, the mental darkness and the vagabondage which are now the disgrace of the country is, according to *The Monde*, to strike at the rights of heads of families. The State takes their sons from them for seven years to make soldiers of them, but *The Monde* cannot understand what right the same State has to take them away for a much shorter period to make of them men and citizens. Perhaps it is the word "lay" that offends the ultramontane journal. But should not instruction be given to all without exception of belief or sect? If *The Monde* had objected that the robe of a "congregationist" offered a superior guaranty of morality, we could have answered by an overwhelming statistical table of crime, showing that among the instructors whose reprehensible acts have brought them before the tribunals, those belonging to religious corporations are greatly in the majority. If *The Monde* will consult the records of justice it will see there again that the co-relation that it establishes between the growth of crime and the progress of light is purely chimerical. It is from the illiterate classes that most of our culprits come. But *The Monde* declares that many of the heads of families need the help of their children and cannot afford to let them go to school. But even in this point of view, will not the child, instructed by the care of the State, and for which its parents will have made but a momentary sacrifice, render more service and gain better wages than if he had remained without education? Does not the poor child instructed in a public school often find assistance which would be wanting if he remained at home? How many little ones enter the school in rags and leave it warmly clothed, thanks to the solicitude of their more fortunate companions? Those of us who have had the good fortune to pass through the higher schools of France, know that it is in the boarding-schools, the colleges, and the lyceums, that the foundations of brotherhood are laid.

Whence comes the resistance of the clerical party on this question? Do they flatter themselves with the hope of reigning perpetually in France, through the ignorance of the masses? Do they fear that the adoption of our projects will sap the base of their domination? The power will escape them. The Minister of State who shall decree gratuitous, lay and obligatory instruction will insure to himself an immortal renown, and the gratitude of his fellow-citizens will proclaim in him one of the benefactors of the country. Convinced of this truth and regardless of the protestations of the royalist and ultramontane party, we shall follow the task that we have proposed on ourselves, and shall not cease to proclaim primary, gratuitous, lay and obligatory instruction.

I am sure that you, and all your readers, will give their full sympathy to the Protestants and Liberals of France in this struggle.

The same two journals have recently had a curious controversy on another topic. A man in a clerical dress came into the precincts of a Protestant school in Paris a few weeks ago, and busied himself with distributing among the school children some Romanist tracts, in which Luther and Calvin are abused in the most shameful manner, are held up as immoral wretches, and compared to Cataline, Nero, Julian the Apostle, and Mahomet. The *Siècle* asks what the *Monde* would say if Protestant propagandists crept into the schools under the direction of Roman Catholic ecclesiastics to distribute similar effusions upon the great lights of the Catholic Church. The *Monde* now replies to the challenge, and in doing so speaks of the great Protestant reformers in terms of gross and offensive exaggeration:—

"We can satisfy our contemporary. The *Monde* would first say that the effusions of which it complains are the expression of the truth; Luther and Calvin were apostates; no honest Protestant would wish to imitate them in his private life, and no man of education is ignorant of the calamities of which those two men were the cause; the cruelties of Calvin and the immorality of Luther are well known. The great lights of the Catholic Church have no fear of the truth, Luther and Calvin can only appear great by the aid of falsehood. That is what the *Monde* would say, and according to the many works upon Luther and Calvin, taking those of Protestant authors only, the *Monde* would have no difficulty in proving its assertion. As to the Catholic propagandists themselves, the *Monde* would say that Protestants cannot reject them, without being in contradiction with the very principle of their religion, which is based upon freedom of judgment, whilst Catholics have the right and the duty to drive away men who should come to corrupt the faith of their children and teach them error. You must therefore be consistent with your principles, gentlemen; if religion is only a matter of opinion, if people are free to believe or not to believe in the word of God, in the name of what principle would you reject Catholic propagandism from your schools? As for ourselves we do not admit that pretended liberty which places error upon an equality with truth; and that is why we do not allow you to pervert the faith of our children."

Here you see the old Romish doctrine of intolerance—a doctrine which Rome can never abandon without herself becoming Protestant—fairly put forward. The ground taken by the *Monde* is that Rome, and Rome alone, has the truth,

and is bound by that fact to "drive away" all opponents; while Protestants, who admit freedom of judgment and of conscience, must let Rome say and do whatsoever it pleases, and wheresoever. It is the old and ever-recurring conflict. Yours truly, J. McClintock.

ITALY STRUGGLING INTO THE LIGHT.

In the "Evangelical Christendom" for Jan., are some statements of much encouragement in regard to Italy, from which we extract the most important part. It will repay a perusal.

A monthly volume would now, thank God, be more possible than a monthly letter, so abundant are the interesting notices of evangelistic work which reach us from every quarter. No mission field has yielded such fruit in so short a time. Nowhere has money been laid out to better purpose, or faithful toil been so richly rewarded. To put it in a few words, there is no parallel to be found for the present shaking of opinions going on all around us, except in the ferment of mind which preceded and accompanied the Reformation in England.

EVANGELIZATION IN MILAN.

Let us start our survey with Lombardy, where the greatest excitement on religious questions prevails, and where it is by many expected that the earliest and most decisive action will be taken, should God in His gracious Providence give success to the Reformation spirit as it now takes root and extends in Italy.

In the town of Milan alone there are already 1,000 church members, men and women, whose names are on the registers of the various congregations, and partake of the ordinance of the Supper. About 700 belong to the Free Church, and 300 to the Waldensian and Wesleyan missions. This is but a small portion, of course, of those who hear the Gospel preached, or are perusing the Scriptures in private. Even of this number it would be wrong to suppose that all of them were genuine converts, although the most noticeable characteristic of the revival is the love of the word of God. Generally speaking, all the artisans and towns-people connected with the different centres of evangelization carry the Testament about with them in their pockets, and occupy their spare hours and leisure moments in reading it. The form of their meetings also exemplifies this trait, for except at the meeting for public worship, the audience reads verse about, the minister making remarks as they proceed, and the people asking questions. These meetings for edification are held every evening, so that many of these Christians have acquired a very creditable power of quoting Scripture, especially on controversial subjects.

The utmost liberty of conscience is enjoyed by these northern Evangelicals. Only in one case, and that recently, has a disturbance occurred. An evangelist opened a place of meeting specially for the spiritual good of soldiers, to whom he might be seen speaking during the day in the street and in the Piazza, inciting them secretly to attend his service. This excited the suspicion of some officers of the regiment, who placed two sentinels at the door of the *locale*, arrested the evangelist, without reason given, and kept him for two hours in the guard-house. I am happy to say the Quæstor at once liberated the man, when the report of the proceeding reached him, and that the Milanese journals advocated the evangelist's cause, and one and all of them took the officers severely to task for entering a private house and seizing a free citizen, without the intervention of the civil authorities.

EDUCATION IN MILAN.

The educational movement in Milan makes vast progress. I refer particularly to the ordinary schools of the town and neighborhood. Once a week there is a meeting of about 100 professors and schoolmasters to talk over familiarly the best methods of educating the people, point by point. The number of school-books teeming from the Milanese press is surprising. The books issued yearly in every branch of instruction are to be counted by scores. An effort is being made to introduce the training-school system, to which the Italians are feeling their way, and to send round a teacher, skilled in all the appliances of the Normal School, to acquaint the district school teachers who cannot enjoy the *conversazionés* of the metropolitan association.

LECTURES BY PROFESSOR ODDO—CARAVAGGIO.

A literary celebrity of Milan, Professor Oddo, a speaker of great power, and in favor with the public, has lately commenced a series of lectures on the history of Italy in an evangelical sense, showing the injury which the Papacy has done to Italy during the whole of its history. He is thoroughly with the evangelical movement, wishes to see an Evangelical Church in Italy, and has no faith in any pretended reform of the Romish Church. The enthusiasm of the audience never shows itself so strongly as when the eloquent lecturer touches on the differences between the Roman Catholic and Evangelical Churches.

But the neighborhood of Milan is even more interesting than the town itself. The region of Italy has been favored with a band of devout colporteurs—not mere salesmen of the Bible, but evangelist colporteurs, pioneers of Gospel ministers—and God has greatly blessed their labors.

In Caravaggio there is a church of eighty members. The congregation numbers 300, though only half can be crowded into the place of worship. The priest some months since threatened all tenants of pro-

perty under his control with ejectment if they put their names on the register of the Evangelicals. Seventy-two did it and were turned out. A reaction was occasioned by it among the wealthier classes. They cried shame on the priestly tyranny and with great exertion furnished other tenements for all the sufferers.

PARMA, CREMONA, AND FERRARA.

The evangelist Sciavelli, at Parma, an ex-Franciscan monk from Chieti, has received of late many invitations to preach the Gospel in neighboring villages. In one place, where bills announcing the service had been posted, no room could be got large enough, and he preached in a field to 2,000 people. A carriage and pair was sent to convey him thither, after his Sabbath morning service in Parma. At another place, he had again to extemporise a field pulpit, and preach in the open air to thousands of people. The priests started an opposition service, and rung the church bells long and violently, but not a man in the crowd moved from his place, and the church was afterwards ascertained to have been empty. The soldiers stationed there formed guard to protect the preacher, and many hands sought a shake of his, and with tearful eyes expressed their gratitude, when the service was over.

At Cremona the same popularity attends the herald of the cross. An immense hall, capable of holding 1,000 persons, was literally packed to the door at the second preaching. An onlooker was very much impressed with the perfect order maintained by the crowd, who behaved as if they felt it was the worship of God in which they were engaged. More than seventy persons came forward who were desirous of regular religious instruction.

In Ferrara again, the city of the Duchess Renée and John Calvin, where I was gratified to be able to notify last year the presence of some ten or twelve Evangelicals, there is now a regular audience of 300, waiting on the ministry of an evangelist of the Free Italian Church.

COMO: A REMARKABLE INCIDENT.

At Como, the young Waldensian evangelist has the place of meeting, holding 120, crowded to the door, and many anxious listeners outside who cannot gain admittance. At least the one-half of these are young men about eighteen or twenty years of age. At first, not a woman made her appearance. The females, indeed, were so violently opposed to the cause, that as a last resource they presented themselves, to the number of 500, at the door of the chief magistrate, to demand the instant banishment from the town of the Gospel party. Fortunately, the head of the municipality was absent at the time this formidable deputation waited upon him, so that the *employés* tried to reason their besiegers into a better state of mind, by showing that their request was contrary to the law. This rebuff gave rise to a circumstance well-nigh

unique in the history of missions, for these women, seeing the fruitlessness of their effort, communed among themselves, and resolved on hearing with their own ears what really was being spoken to their husbands and sons, if the evangelist would consent to address a meeting almost entirely composed of females. Most gladly did he acquiesce in the request; and not a few of his hearers, when the Saviour was set forth in all His willingness and ability to save sinners, apart from the inventions of man or the rights of the church, were pricked in their hearts, and mourned over their blindness, and besought with tears that they should be further instructed in the faith of the only Redeemer.

BIBLE BURNING REBUKED BY THE GOVERNMENT.

At Treviglio a government official united with a priest and some boys in burning Italian Bibles. The government being informed of the act promptly dismissed him from office.

NEAPOLITAN EDUCATION.

Dislike to the priests has happily driven both the authorities and people in the direction of improved education, with regard to which another statistic will be welcome. In 1861 there were in the Neapolitan provinces 1,746 boys' schools, 835 girls' schools, with 1,735 masters and 835 mistresses, and 34,198 boys and 29,160 girls in attendance. Now there are 2,367 boys' schools, 1,364 girls' schools, with 2,488 masters and 1,479 mistresses, and 77,864 boys and 62,153 girls in attendance. In the same period the evening schools have increased from 48, with 1,002 scholars, to 677, with 14,341 scholars, and the 5 infantine asylums of two years ago, with 358 children, have grown into 29, with 2,765 children; thus showing an extraordinary progress in that part of the country where education was most of all neglected.

REVOLT IN THE MONASTERIES.

Liberal sentiments are spreading among the clergy, and have penetrated, it would appear, to the recesses of monasteries. The confusion among the Franciscan monks is great. They decline, in many instances, to send replies to their "generals" in Rome. In fact there is a schism in the body. The ecclesiastical seminaries, too, are infected, and some are in a state of revolt. The students of Monte Cassino lately drove out their superior, as a friend of the Bourbons and a reactionist. For six months past the Pope has been much disturbed by these insubordinations, as well as by the conduct of the liberal clergy of Naples. "What would happen were I to withdraw myself from Rome?" said he one day, with bitterness. His Holiness fears Protestantism—not because of the effect of its preaching or worship, but because they write to tell him that everywhere the Protestants are founding schools. "Protestantism is cold," he said lately, "and will do little with adults; but there are the children (*vi sono i fanciulli*)."

The Pope's displeasure has been much increased by the presence of four bishops at the holiday rejoicings at the opening of the new railway along the eastern shore of Italy, when the King traveled along the line, and the unexcommunicated monarch was received with acclamations by bishops, and secondary clergy, and people alike. The Dominican monks are also giving trouble, by refusing to obey the order of their "captain" in Rome, and by writing plainly to the Pope that the monasteries are not governed monarchically, but on the confederate republican plan. Uneasy must lie the head that wears the triple crown.

A SUGGESTION.

These facts are most gratifying; but there are clouds on our horizon in Italy which the Am. & For. Christian Union wishes its patrons to see. In some parts of Italy and especially in Tuscany the priests are working to prevent any house being rented to us for schools or church purposes. In this they are succeeding beyond our anticipations. They may turn us into the streets unless we can buy some cheap buildings. We wish those who are rejoicing in our success to know the danger, and consider whether they will help make these purchases if it becomes a necessity.

THE PRESIDENT AND THE LATE ARCHBISHOP HUGHES.

A LETTER on behalf of the President has been sent to the Very Rev. Wm. Starrs, administrator of the diocese of New York, by Secretary Seward, apologizing for the inability of Mr. Lincoln to attend the funeral of the late Archbishop Hughes, and expressing sorrow at receiving intelligence of the eminent prelate's demise, and sympathy with his countrymen and the church in their great bereavement. The letter requests Mr. Starrs to make public the facts that the President gladly sought and continually received Bishop Hughes' council and advice since the commencement of the war on points which his position enabled him better than others to consider; and that, at a conjuncture of deep interest to the country, the Archbishop, associated with others, went abroad and did the nation a service there, with all the loyalty, fidelity and practical wisdom which, on so many other occasions, illustrated his great ability for administration.—*Boston Journal.*

We are not among the number who are looking for some plausible pretext to find fault with the Government. As good citizens our business is to uphold it; and by all the means in our power, aid in helping it through its troubles. Nor do we mean to doubt the word of our excellent President. And yet we have no confidence whatever in the loyalty of Archbishop Hughes. He was sent abroad as a *quasi* ambas-

sador to Louis Napoleon. And what did he do? He went as fast as he could to Rome, and there ranged himself with the enemies of Italian unity on the side of Antonelli and Bomba.

Archbishop Hughes loyal! Listen to an extract of the speech he made at Dublin on his return from Rome. It was a dark moment in our history when everybody told him that our cause was lost. Said he, "*If the party that is commonly called rebel—the term I don't use in respect to them at all!* (Hear, hear.) *If that party shall triumph, then I will transfer my allegiance to that party, not as a party, but as the legitimate government of the United States.* (Cheers, cheers.)" Such was the language, according to the Dublin Freeman, of this *loyal, patriotic*, quasi Ambassador of the United States Government. And such the cheers which he accepted from the admirers of the government of Jefferson Davis.

On another occasion *at dinner*, according to the same paper, he disclosed himself as follows—"There are three grounds on which alone, according to the teaching of our church, rebellion is justifiable. St. Thomas of Aquinas, you know, lays them down very clearly. One condition is—if the country is borne down by a grievous weight of tyranny. Another condition, the justice of your cause and object—*but then there is the third and great condition. Have you measured your strength, and made sure of success?*" That was truly in his view the great condition—bear in mind, this was just after our defeat in Richmond Every man in the interest of the Confederacy would have said, all these conditions are in our favor. And doubtless they were so, in the mind of the special envoy.

When he returned home, he found things improving, and then he appeared somewhat in favor of the government. But who does not know that the Catholic Church, including her members and her priesthood, accommodates itself to the circumstances in which it is placed. Says the Toronto Globe:

"In China it is said to have discovered that the maxims of Confucius were not at all inconsistent with an acknowledgment of the supremacy of the Pope. In England it is all for freedom of opinion, while in Spain and Italy (when it can) it imprisons Protestants and deprives Jewish parents of their children. In the United States Archbishop Hughes has striven to make its principles appear reconcilable with Republicanism, and to associate its ministers with public affairs, so as to cause its foreign character to be forgotten. He, himself, once appeared at a banquet given to commemorate the landing of the Pilgrims from the May Flower, an incident which certainly ought not to dwell with pleasure on the mind of a Catholic Archbishop, since it gave to Protestantism and Puritanism one of the fairest realms in the world. When the Archbishop was asked by Mr. Seward to proceed to Paris and Madrid on a diplomatic mission, we doubt

not the wily priest thought that the proposition gave him a splendid opportunity to show that his church was not necessarily an adherent of autocracy; that it could be republican, as well as monarchical. If anybody imagined Dr. John Hughes cared one jot about the Republic save as it affected his church, they totally misapprehended the character of the man and the church of which he was the head."

BROWNSON'S QUARTERLY REVIEW FOR JANUARY.

THE great essayist, Dr. Brownson, has turned over a new leaf, and with the January number of his Quarterly, to quote his own language, "commences a new series of his Review;" henceforth it is to be National and Secular, devoted to philosophy, science, politics, literature, and the general interests of civilization, especially that of America. "It ceases to be a Theological Review, and though it will defend religion, it will defend the especial interests of the Catholic Church *only* as they are implied in the freedom of conscience and the religious and civil liber y of the citizens. * * * We believe, therefore, that as a loyal citizen, it is not only our right, but our duty, if we publish at all to make it a real American Review, devoted to the common interests of American civilization irrespective of the religious differences that may obtain amongst Americans." * * * "In politics our Review will be neither exclusively Conservative nor exclusively Radical, but will advocate true progress. Where there is no progress, there is no life." * * * "Our only earthly ambition remaining is to be permitted to contribute our mite towards settling the great questions this rebellion has raised, in a sense accordant with the grand idea of American civilization."

The above are a few sentences taken from his "new programme," as announced in the opening article of the present issue.

THE JESUITS IN POLAND.

NOTHING is more commonly asserted than that the Dissidents, as the Protestants were called, betrayed the independence of their country by calling in the aid of Russia in the year 1767. But what are the facts? Why, fifty years before that period, in 1716, it is well known that the Jesuits, with Count Sanianowski, Bishop of Cracow, at their head, entered into a treaty with Russia, in which it was agreed that Poland should be virtually disarmed, by a reduction of its army from 80,000 to 18,000. This shameful piece of treachery, which was pro-

tested against by all the better portions of the Roman Catholic clergy, was perpetrated with the view of securing the power, granted in the same treaty, of putting down the Dissidents, by depriving them of all the rights and liberties they had so long enjoyed! For fifty years, as the fruit of this disgraceful compact, did the unhappy kingdom become the scene of civil war and religious strife. Gradually were the rights of the Protestant Dissenters trampled in the dust. Upwards of sixty of their churches were wrested from them or leveled to the ground. The free exercise of their religion was reduced almost to nothing; no person was exempt from persecution, or could calculate on security for life or property; their clergy were dragged before Romish tribunals; their members were excluded from the magistracy, and declared incapable of bearing witness in the courts of justice; their nobles were excluded from the senate, and subjected to all sorts of indignities; their sacraments and sepulchre forbidden; their marriages were pronounced invalid, if not celebrated by the Romish priests, and their children declared illegitimate. Who can wonder if, in such circumstances, the Dissidents should have appealed to Russia and to the Protestant powers of Europe for protection of their rights and liberties, guarantied to them by the law and constitution of their country? Count Krasinski blames them for this, as indeed he denounces all foreign intervention as fatally injurious to his country. But who drove them into this last resource? It was the ultramontane party in the Church of Rome. But the same party had already, as we have shown, placed Poland in a state of disgraceful dependence on the court of Russia. Under their influence the Saxon dynasty had long before concerted measures with Peter the Great for the partition of Poland. They gained their object by nearly crushing all evangelical dissent—but gained it at the expense of the independence of their country—if, indeed, it could be called their country—if the Church of Rome can be said to have any regard to the political liberties and advantages of any country on earth, when these come into competition with the interests of Catholicism.

FREE INSTITUTIONS IN AUSTRIA

Austria is the only great power which has adopted free institutions, not in consequence of an irresistible pressure from without, but with the hope of restoring through them prosperity and dignity to a State reduced to a humiliating condition of financial penury and distress. Nor is freedom any stranger to the soil of Austria. Many of its provinces were kingdoms, and possessed charters when the great monar-

chies of Europe were pure and unmitigated despotisms ; and it is especially remarkable that two countries so widely separated, and possessing such different national characteristics as England and Hungary, should have obtained their liberties at the same time, (the one in 1215, and the other in 1222). Hungary, Transylvania, and Bohemia possessed constitutions while other provinces were governed absolutely, although there existed even in these kingdoms corporate bodies endowed with extensive municipal privileges. The Diets were not representative assemblies, but privileged corporations to which many useful powers had been conceded at different times ; but these powers neither gave them a direct share in the administration, nor made their consent necessary for the imposition of taxes. The reforming Emperor, Joseph II., discontinued the sittings of the provincial Diets, and administered the affairs of the provinces without their aid : a measure which, it is said, did not diminish his popularity. His successor, Francis, partially restored them, but allowed them the smallest possible influence in the government. More importance has since been given to these bodies by making them elective, and it is probable they will possess a higher degree of consideration in the future government of the empire than their history might lead us to expect.

The present constitution of the Austrian empire is adapted to satisfy the provinces by giving to them a very large amount of municipal independence. The popular branch of the legislature, or as it may be termed, the Austrian House of Commons, is invested with almost all the powers that a representative assembly ought to possess in order to exercise a proper influence in a constitutional State, namely, the right of voting supplies ; of curtailing, if necessary, the public estimates, together with a general superintendence over the finances of the empire. The power of the purse, the most important element of the British constitution, and which practically places the executive in subordination to a representative assembly, has been apparently fully conceded in Austria. It is a common power without which free institutions are a mockery, and a constitution only a name. The loyalty of the Emperor of Austria to the institutions which he has granted to his people presents a strong contrast to the reactionary policy into which the Prussian monarch has been recently unhappily misled. While everything in Austria inspires confidence in the future, and the people vie with each other in devotion to the throne (for even in Hungary all classes profess personal devotion to their King,) in Prussia the open violation of the constitution has placed the Sovereign in a state of most dangerous antagonism to his subjects, and a crisis appears to be impending which must terminate either in the total subversion of freedom, or in the profound humiliation of the Crown.

THE BURNING OF A CHURCH IN CHILI.

Just as we put to press the last form of the February number of our magazine, we received from our missionary at Santiago, the Rev. Mr. Gilbert, a very full and particular account of the burning of the church in that city. As we could not use the narrative under two or three weeks, we gave it to one of our weekly religious journals. As the horrible story has been published and been read doubtless by the great majority of our readers, we only refer to it to make a few comments such as the occasion demands. Twenty-two hundred bodies have already been counted up, out of the ruins, and without doubt quite a number were entirely consumed. On the 8th of December probably not less than three thousand people, principally women and children, were bowing before the high altar, where stood a colossal figure of the Virgin, with twenty thousand camphene lamps blazing around them,—a crowd of persons as ignorant of true Christianity as the very worst form of Popery could make them. Presently the blaze of a camphene lamp set fire to the drapery, and but a few moments elapsed before the whole interior was in a blaze.

Great exertions were made to save the unfortunate individuals, but alas! the number saved was very small. And where were the priests? the men who should have taken the deepest interest in the deliverance of these people. True to the superstition that sinks the value of human life in comparison with the "toggery of the church," they were busy in saving and storing away in neighboring shops, "a gilt image, wooden saints, a sacred sofa, and some books, and candlesticks, and some matting and carpeting—yea more, they closed the only way of egress for any that might have escaped by the back door, and when an American gentleman tried to force his way through that passage, to rescue the women and children, the priests cried out, 'Away with the heretic—away with him.'"

When the fire was over, these abominable priests tried to persuade the people that the building was set on fire by the Virgin, for the loving purpose of "receiving two thousand *martyrs to her bosom.*" *Martyrs!* Aye—but not to Christianity, but to the horrid superstitions and abominations of Popery. Think a moment of that sacred farce of a post-office established by this priest Ugarte, for the transmission of letters from the faithful here on earth to the Virgin in heaven. Every Wednesday, says the account, that letter-box was placed before the high altar, and Ugarte, who acted as postmaster between the Virgin and her daughters, exhibited to the divinity these offerings.

Well did the editor of "the Methodist" say, Verily Romanism is the

corruptest thing in Christendom—politics next—but politics are everywhere the worse for Popery.

The lessons taught by that dreadful scene will not, we trust, be lost upon the people of Santiago, nor upon Christians at home. Our prayer and hope is that in Santiago the people will see the insincerity and the want of Christianity in the priesthood, and turn away from the system of Romanism—and call for spiritual guides who will lead them to Christ as the true and living Saviour. Also that all true Christians will see the necessity of giving them the Bible and the living teacher, that they may be led from the worship of idols to the worship of the true and living God.

PURGATORY.

The soul of Archbishop Hughes is not yet at rest, if we may believe his "bishops and other clergy," who are still celebrating grand requiem masses, in the several churches, for the repose of his soul. On Friday morning, in St. Peter's church, Barclay-street, one of those *imposing* solemnities was performed. The church was beautifully hung with mourning colors, and an elegant catafalque was erected in the central aisle. A great number of priests were present—the music was fine, and the ceremonies well calculated to make an impression upon the ignorant and unthinking. But what are we to think of a religion whose most eminent votaries are pronounced to be in torment so long after they are dead? Of course, these priests are infallible—they cannot be mistaken in their information about the state of the unfortunate Archbishop's spirit, for they are the exponents of the infallible holy mother church. Still, we cannot but ask—how do these priests *know* that the Archbishop has not gone to heaven? How do they know that his soul is not at rest? Have they some sort of spiritual telegraphic communication with purgatory? And if not, how will they be certain when the prelate's soul is at rest, and no longer needing masses and requiems? Perhaps, however, they know that St. Peter or some other functionary, keeps an account of these "sufferings of the faithful, and if masses should be said, and requiems sung, after the soul is at rest, the supererogatory balance will be set to the credit of holy mother, to be applied to some future case." I have been at a loss to know, why it takes so much more to put the soul of an archbishop at rest, than the soul of some poor sinner who has never been in orders! Was the Archbishop a sinner above all that dwelt in New York, that it takes so many extra masses and ceremonies, in so many churches, to secure rest to his soul? If the ob-

ject is to remove "stains" that the blood of Jesus had not taken away, we must infer from these multifarious efforts for the Archbishop, that his brother priests esteem him to have been trebly dyed. Or, is it so that Rome wishes to make *sure work* in the case of a priest or a prelate, but cares less for the souls of the poor and obscure? I am puzzled, and wish these holy priests, of the Catholic Church, would speak out, and explain these perplexing facts. I shall hold myself in readiness to give you the earliest information that may arrive from purgatory, in regard to the release of his grace from that unpleasant region, and his entrance into a state of "repose." Meantime, I must remain astonished that such things can be enacted in an enlightened community, and be received by the public as matters of course, and no decided protest raised against them.—*Cor. of Presbyterian.*

BESIDE THE RAILROAD TRACK.

On its straight iron pathway the long train was rushing,
With its noise and its smoke and its great human load;
And I saw where a wild rose in beauty was blushing,
Fresh and sweet by the side of the hot dusty road.

Untrained were its branches, untended it flourished,
No eye watched its opening or mourned its decay,
But its leaves by the soft dews of heaven were nourished,
And it opened its buds in the warm light of day.

I asked why it grew there, where none prized its beauty?
For of thousands who passed none had leisure to stay:
And the answer came sweetly, "I do but my duty,
I was told to grow here by the side of the way."

There are those on life's pathway whose spirits are willing
To dwell where the busy crowd passes them by;
But the dew from above on their leaves is distilling,
And they bloom 'neath the smile of the All-seeing Eye.

They are loved by the few—like the rose, they remind us
When tempted from duty's safe pathway to stray,
We too have a place and a mission assigned us,
Though it be but to grow by the side of the way.

Among the customs of the day less honored in the observance than in the breach, is the custom of coming out from the sanctuary on the Sabbath, smiling, saluting our friends, and proceeding home chatting on worldly topics. If any serious impressions have been made upon our minds, this is the sure way to efface them.

THE FOREIGN FIELD.

ITALY.

A very Important Bill passed by the Italian Parliament in reference to Rents on Estates of Convents and Monasteries, &c. Governmental Protection to Evangelical Italians.

FLORENCE, Feb. 17, 1863.

DEAR DR. CAMPBELL:—A Bill has recently passed the Italian Parliament, which will secure important results, both to the material and ecclesiastical interests of the kingdom.

There has been for centuries in all parts of Italy, a vast amount of property encumbered with rents due to convents, monasteries, churches and religious establishments of all kinds. In consequence of these annual and perpetual rents, this property has been in many instances unsaleable, and even uncultivated. The gross amount of annual rents which burdened the property was 25,000,000 of francs.

The law now enacted liberates lands and property, of all kinds, from this encumberance, the total revenue being represented henceforth by an equivalent *rente* on the public debt. As many religious houses have been suppressed, or will cease to have legal existence when the present occupants are dead, much of this *rente* will revert to the State. The ministry, in presenting the bill, urged the measure as demanded by the civilization of the age, by the public and economical interests of the State; also as a necessary means of removing serious obstacles to the progress of agriculture, and the free transfer of property.

The Bill of course was opposed by some members; and a great clamor was raised against it on the part of the religious establishments and those who were especially friendly to such institutions. Some opposed it as unjustly interfering with the rights of property. But the most significant opposition was made by the Abbe Passaglia—the man of the monster petition against the temporal power of the Pope. He said, that a certain degree of courage was necessary to advocate principles which were distinctly rejected by the Chamber. But he should do it. He said: "It is wished that religious communities should exist, hold property and administer by *civil right*. But, for the Church, for the Episcopate, religious communities could exist by another than civil right, viz., by a *divine right*. Accepting this principle as true, it was doubtful if Parliament had the right to approve and sanction the law under discussion." These statements were received with disapprobation.

The Prime Minister replied: "The Government knows that such a party as that indicated by the honorable Passaglia exists, and protests and complains in the name of another than a civil right. And the government receives these protestations and complaints, which only proves more and more the toleration of the Parliament and the government. But neither one nor the other can admit the claim of any other than a civil right. From the commencement of the *régime* of liberty in Italy, there has existed no other right than that. And since the monarchy itself has not hesitated to renounce all divine right, it is just that henceforth there should exist in the State nothing which resembles it. It is in these terms that the Government of the King replies to the sentiments asserted by the father Passaglia."

After a thorough discussion of the subject during three days, the Bill passed by a vote of 176 to 27.

Thus the new government of Italy is removing the abuses which have been tolerated for ages, in deference to the groundless claims of the Roman Church. Such a law as this now passed, and that which abolishes religious corporations, except specially authorized by royal decree, and another which declares illegal all bequests to religious communities, unless authorized by the King's *exequatur*, are radical changes in the very framework of society as heretofore existing in Italy. And it is worthy of notice that such measures are carried against the wishes of such men as Passaglia, Liverani and Peafetti—who, as I have before intimated, are reformers only of such abuses as in their judgment diminish the power of the church

of Rome. They are bigoted Romanists; but they see the inevitable overthrow of the temporal power of the Pope; and their object is to secure a compensation for this in the increase of his spiritual power, in the enlargement and consolidation of the papal hierarchy.

The Evangelical Italians are now very well protected by the superior authorities of Turin; but they do not always enjoy their full rights as assured by the law. The putting in execution of decrees and circulars which affect their tranquillity and liberty, depends on the local authorities. If these are enlightened and liberal, all goes well; if they are ignorant and ultramontane, then the Constitution is ignored, and the evangelicals, for the moment, become victims of acts of injustice and partiality.

Two events illustrate these statements. A child of evangelical parents died, not long since, at Rio Marina. Owing to the ill-will and opposition of the mayor and the priests, the cemetery was closed against all but Romanists. Application was made to the sub-prefect, but he could not or would not afford any remedy. At length a friend placed at the disposal of the evangelist a solitary cabin, under the shelter of which the body might be buried. A coffin was made, and in the evening, after a funeral service in secret, they went to the place indicated. It was 10 o'clock in the darkness of the night, with the little coffin concealed under a cloak, that they went to the burial. There the little company worked by turn in digging the grave, and after the burial returned with sad hearts to their respective dwellings.

A few weeks since a young Christian died at Porto Ferraio. After having fought for the liberty of his country, and borne testimony to the truth of the Gospel, he died exhorting the members of his family (Catholics) to turn unto the Lord. "My mother," he often said, "believe, oh! believe in the Lord Jesus Christ." When he could no longer speak, he would point to the Bible and then to heaven. The burial of this young man attracted a large crowd in the streets through which the procession passed. Some persons whistled in derision, and were immediately arrested by the police. A large number of men, women and children accompanied the corpse to the communal cemetery where religious services in the open air were heard with devout attention.

We have reason to praise God that such a scene may be witnessed in Italy. Old prejudices are passing away; and Catholics are astonished, and also ashamed, to find the Protestant mode of burial so much more humane and respectful than their own.

Very sincerely yours, E. E. Hall.

MILAN, NORTHERN ITALY.

We give below a letter from our missionary at Milan, showing what is doing in that city by the Evangelical ministers, and the great demand there is for increased help. Most emphatically may it be said, now is the time to aid them. Mr. Clark in one of his letters says, "that he could employ five or six Bible colporteurs had he the means of sustaining them. That he could send Evangelists to Leeco, Bergamo, and the valley north to Sondrio, and all that beautiful valley north of Como, so also Domo d' Ossola and the region of Lake Maggiore. In all these places there is great encouragement for evangelical efforts. All that is wanted are the means to sustain them.

Milan, Dec. 29, 1863.

My Dear Bro.—Would that I could make known to you and your committee fully my own view of the importance of aiding just now the work of Evangelization in this great central city of Italy. Day by day I am more and more impressed with the conviction that now the opportunity is afforded if Christians abroad desire to help onward the work of religious reform in this land. Providence has thrown the door wide open, the church may now apply her power to effect great results. As this city, with its population of 230,000, is one of the principal centres of Italian freedom, and

the strongest bulwark of this land against Austrian despotism, so it has become the most important centre of Evangelization. In no other city in Italy is there so large a number who listen to the preaching of the gospel on the Sabbath, and in no other city has Evangelical labor been so abundantly blest. Five places, in different parts of the city, have already been opened for public worship, and the sixth is greatly needed. Most of these are crowded with eager and attentive listeners to the truth, and often many go away for want of room. These places of meeting are obtained with great difficulty, owing to the opposition of the priests, and when obtained, it is necessary to convert four or five rooms into one by partially removing the intervening walls. In consequence of this they are after all quite inconvenient, many not being able to see the speaker or understand well his words. On account of these places being so humble and plain, many of the higher classes are deterred from coming; yet the preaching of the word is attended with great power and its influence widely felt through the city. The preachers are not men distinguished for learning or power of eloquence, but they are men who have felt the power of the truth in their hearts, and hence can preach to the hearts of others. But on account of the increasing eagerness on the part of the people of this city to hear the truth, the work of these preachers has become exceedingly onerous. Three or four times on the Sabbath, and nearly every evening during the week, they are required to give instruction to the people. A work so arduous they cannot long perform, and already one of the most popular native preachers is beginning seriously to fail in health. The instrumentality here in the work of Evangelization is wholly inadequate to the work to be performed. If multiplied ten-fold it would hardly be sufficient to meet the demand. But feeble as it is, we are continually astonished at the results which follow. The light is spreading from this centre into all the densely populated region around. The cities and towns on the east and west, on the north and south, are all receiving the truth and asking for Evangelical teachers. Every where the preacher finds those who gladly listen to his words. If there were men to go forth, in great numbers, preaching Christ, it would seem all Italy might easily be reformed and led to embrace the religion of the gospel. And here is the great want: Christians abroad must help create, here in Italy, a native agency; raise up and qualify a host of young men and women who will become the evangelizers of the country. Nothing, to my own mind, is more evident than the fact that the duty of the Christian church, in America and England, lies here, i. e., in applying her power, aid, sympathy, and prayers to accomplish this work. It can be done. The material is here that can be worked into an agency, that will overthrow superstition and set up the Kingdom of Christ through the whole extent of this beautiful land.

May the Church awake to her mission in Italy and nobly perform it.

Yours truly,

WM. CLARK.

GREECE.

When we published the last number of our Magazine, we were greatly encouraged, in reference to the course that we had reason to expect would be adopted by the new king of Greece. To some extent we are disappointed; still we believe that God will overrule all things for the best good of his people. The missionaries there are taking a noble stand, and working faithfully and prudently. Dr. Kalopothakes, editor of "The Star of the East," is making his paper very effective in directing and controlling the public mind. In a letter dated the 19th of December, he thus writes:

Our affairs go on apparently well, excepting the question of the Ionian fortifications and islands. It seems that England has played her usual trick, but we are not going to sign a treaty that imposes upon us such terms, viz., the demolition of the forts, and the neutrality of the Ionian Islands, and let time and circumstances decide the question.

The committee on the Constitution has finished their work and published it. It is a great deal better than the old Constitution in many respects, but on the point of religion no change is made. This is a disappointment to us, still we know not what the debate in the Assembly may bring forth, and we earnestly pray that God would so enlighten the minds of the representatives as to induce them to adopt a more free and liberal code of fundamental laws. At any rate, our hope is in Him, and whatever the issue of this important question may be, we will not be discouraged.

The question of Sabbath-keeping is taken up by several of the other Athenian papers, with this difference, that the Star insists upon its being holy and must be kept so, while they think that the working classes should be prevented from working in order to drill in arms. The Star declares that it is one of the ten commandments, and must be obeyed to the very letter; the others say that if it is kept till mass is over, it will be all right. The Star says that it forbids all kinds of worldly engagements, whether they be manual work or amusement, of any kind; the others insist upon it being lawful for a person to amuse himself. I am very sorry to say the king himself seems to be of this opinion, for he gives dinners, and balls, and attends the public music on the Sabbath. I was in the palace the other day, and his secretary told me that he had an order from Count Spaneck to call upon me and inform me that the king is desirous to have the Star. Then I requested him to place before his majesty an article, entitled, "Queen Victoria and the Sabbath." This became the occasion of discussion between him, the king, apothecary, and myself, and I hope that it will not be without its effects upon their minds.

The news of Grant's victory has made us all very happy, and we hope that the end of the rebellion is near at hand.

Brother Constantine and myself are very anxious to make a tour, as you are already aware, through European Turkey, for the purpose of ascertaining the condition of the people, and the prospects of introducing among them a purer religion. We feel that it is our duty to go, and I hope the Society will grant us the means. We will endeavor to make the tour as cheap as possible. We will take with us, besides the S. S., medicines, and will thus endeavor to get an access to the people and cheapen our expenses. We propose to start about the end of March.

The circulation of the S. S., in free Greece, for the ending year, notwithstanding the disturbed and anomalous condition of the country, is very good, and Mr. Thomson writes to me that, with the exception of Constantinople, the sales from the depot at Athens are larger, than those of any other part of the Turkish Empire. Preaching is now quite common in some of the churches of Athens, and quite good too. I attend one at a time regularly, and try to encourage the preacher, by writing a few lines in the Star. We need a shower of grace, an outpouring of the Holy Spirit, and then we will witness marvelous things. The field is ripe, but the permission is not given, and we must pray that this permission may soon be given. But, while we pray, we do not mean to remain idle, but will endeavor to force it, if we can, through God's aid.

MISSIONARY INTELLIGENCE.

INDIA.

Mahratta Mission.—Mr. Harding, writing from Sholapoor, November 10, remarks: "Your letter reached us in the midst of our anniversary meetings at Ahmednuggur. The fact that the American churches had been so liberal, even in these troublous times, had also an effect upon our native Christians. We had not anticipated any special contributions from them at this time, but the subject was introduced, on the last day of the meeting, by one of the native pastors, and a scene followed which, if we had not witnessed the like before, would

have filled us with astonishment. Two of the native pastors began with donations amounting to about 100 rupees; and then many others gave either money or ornaments, or a pledge for something hereafter to be contributed. The amount contributed was less than was given two years ago, but the general tone of the meeting was perhaps as good as in any previous year."

Mr. H. W. Ballantine, who joined the mission last year, and is now stationed alone at Bombay, writes from that place, November 28: "I find before me this teeming, intoxicated population—intoxicated with money-making. There has been here, this year, such a fever of speculation as we experienced in America in 1857. It has been, and is, extremely difficult to get men to listen to so unworldly a message as ours. We have our church, to which Ramkrishnapunt ministers faithfully and acceptably; but the congregations are small, very small, and we do need a reviving from the Lord."

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Khokar.—The Rev. Mr. Barker, a graduate of Union Seminary, in New York, writes from Khokar, Nov. 23, 1863:

I have great pleasure in communicating the fact that, on the 19th of this month, a native pastor was ordained over the church at Khokar. The young pastor is a brother of the excellent and gifted Shaik Daood, a catechist who died in June, 1860. His parents were Mohammedans. At an early age he was sent to the Government English school in Ahmednugger, where he soon lost all confidence in Mohammedanism. He then, with a few comrades, embraced infidel sentiments; and although they strove to live moral lives, and even met occasionally for prayer, they never prayed in the name of Christ. Near the end of 1855, he was led to serious reflection through an address by Nilkanth Shastre, (a learned Brahmin convert from Benares,) and the impression was deepened soon after, by an address from the celebrated Dr. Duff of Calcutta. In June, 1856, he was baptized by the Rev. R. V. Modak, pastor of the second church in Ahmednugger. He entered the theological class in 1860, and completed his course last year, when he was licensed to preach, and soon received a unanimous call from this church, which he expressed a willingness to accept. The ordination was an occasion of deep interest. It was the first ordination of a native pastor that has occurred in the mission, at a strictly village station; and also the first in the great valley of the Godavery.

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The Calcutta Corresponding Committee of the Church Missionary Society write that Hindooism is dying out—yea, is well-nigh dead, as respects the hold which it has upon the minds of the people. A strong feeling prevails, that Christianity must and will be the religion of India.

From Benares, the Rev. C. B. Leupolt writes, that wherever he has gone, the people have manifested "a strong contempt for their idols, and a solemn aspiration to know something of the, to them, unknown God." "The time will come when all the country will become Christians, and that time is not far away."

The Rev. Dr. Caldwell, an experienced missionary of the Propagation Society in Tinnevelly, writes, neither caste nor indifference is the main obstacle to the progress of Christianity. It is the intense nationality of the Hindoos; a nationality intertwined with, if not developed from caste, and fostered by tropical conservatism, in virtue of which everything that is connected with foreigners is regarded with suspicion.

The Bishop of Calcutta lately held his visitation services, and delivered to the clergy a charge of great interest. In presenting the present aspects of the Missionary work, he reminded them that while the Church of England had now large conquests in Tinnevelly, the Lutherian missionaries from Germany had been greatly blest among the Coles, and Dr. Judson and his colleagues among the Karens of Burmah, and Dr. Duff, among the educated classes in Calcutta.

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Madras.—The Mission of the Church of Scotland has recently had pleasing evidence of success in its efforts among the rural population. Forty-one native converts were baptized at Velloor, in the early part

of September. The ordinance was administered by the Rev. M. M. Failane. These persons had been hopefully converted under the labors of the Rev. Joseph David, a native licentiate.

Orissa.—The Orissa Baptist Mission has been forty-one years in existence, and numbers eight European missionaries, besides a missionary printer, and a staff of catechists, preachers and colporteurs. A new edition of the Orissa New Testament has been completed, and 46,000 tracts have been ordered to be printed. During the past year, it has established a Mission among the Khonds, a barbarous race occupying the highlands near Russelcondah.

SYRIA.

Aleppo.—The Rev. Dr. John Natabel, missionary of the "United Presbyterian Church," has just organized, in the city of Aleppo, an Evangelical Church. Eight individuals made a profession of their faith, one of whom had been a Bishop in the Armenian church; about a year and a half ago, he left his church in disgust, with its errors—joined the Mission congregation, married, and is now laboring with his own hands to support his family.

TURKEY.

The Rev. Mr. Riggs, of the American Board, has completed the first revision of the Bulgarian Old Testament, which is now in press. Mr. Long, of the Methodist Mission, has just commenced the revision of the New Testament.

The distress and excitement prevailing among the Armenians in Eastern Turkey, are exerting an unfavorable influence upon the mission work. Those of them who, in consequence of the scarcity, attempted to emigrate to Russia, were not allowed to cross the frontier, but returned in great depression and poverty.

EASTERN TURKEY.

Mr. Pollard, of Erzroom, wrote from the out-station, Chevermeh, October 7. He was spending some days there and in neighboring villages. The church there, has suffered from being left for about two years without a preacher, since pastor Simon went to Moosh. Errors and other evils have come in. Yet Simon's faithful labors were by no means in vain, and good fruit still appears. The number of Protestants has increased; the congregation, on the Sabbath which Mr. Pollard spent there, was about 80 in the morning, and in the afternoon, when the Lord's Supper was administered, at least 100,—filling the little chapel to overflowing. An attempt was made by our brother, to secure protection for the persecuted Protestant Hohannes, at Elpis, by visiting the Moodir of the district, at Pert, (who appeared friendly,) and going with his son to Elpis, to investigate the case. No charge of wrong could be brought against Hohannes, only the people *wished him to leave.* What the result of the visit will be remains to be seen. The Protestants at Heramik, another out-station, near Chevermeh, are in great need of a comfortable place for school and chapel. They are obliged to hold their meetings in some one of their own houses, and every Sabbath morning are troubled to know where they can meet for the day. Most of the houses consist of only one room, (where all the members of the family, large and small, sometimes as many as twenty are congregated,) and are "small, dark, smoky, and crowded."

PERSIA.

Oroomiah.—The Mission circle at Oroomiah has been suffering from ill health, and from bereavement. The country during the summer has been in a very disturbed state, arising from the depredations of the Sheokoik Koords. Two of these native Chiefs have been seized, and are now in chains at Tabreez. Their murders and robberies have been connived at by the highest Persian officials of the province, who have shared the spoils with them.

Dr. Perkins writes, that Mr. Andrew Glen, a member of the British Embassy at Teheran, is there, inquiring into the state of the people. This Mr. Glen is a son of the late Dr. William Glen, the Scottish Mis-

sionary, who translated the Old Testament into the Persian language.

The arrival of Mr. Glen had caused the greatest joy among the people. One poor woman, on hearing the object of his visit, raised her eyes and hands towards heaven, and most feelingly exclaimed, "'God bless him and his country and his Queen. He makes my heart glad." The hope and the prayer of the people is, that a British Consul or Consular agent will be permanently located among them, as nothing else will give them peace and security,

CHINA.

Wherever Christian Missionaries go to preach the gospel, there we may expect the Romish emissaries will be on hand to counteract their efforts. This is emphatically true of China. The Popish propaganda is making great efforts in that land. A large number of catechists and colporteurs are there, superintended by twenty-one Bishops. In one part of the Province of Pekin, according to Bishop Navarro, nearly 15,000 infidels have been converted to the Roman Catholic faith. A native Missionary, attached to the Vicariate Apostolic of western Tche-Ly, writes that in his own district, where, last year, only one or two Christian families were to be found, now there are 1,500 Roman Catholic families, and about 40 Christian settlements. Surely the "Man of Sin is not dead." How much such a people need the pure and simple gospel of Christ.

Another obstacle hitherto encountered in the work of Missions in that country has been, the difficulty in acquiring the language, owing to the great number of characters employed in writing it. This hindrance will now be greatly diminished through the labors of Dr. W. A. P. Martin, of the Presbyterian Board, who has published a book, called "A Short Method of Learning to Read and Write Chinese," by which the acquisition of a practical knowledge of Chinese will become the work of *months*, instead of, as at present, being the weary labor of years. Dr. Martin availed himself of the labors of Mr. William Gamble, of the Presbyterian Mission at Shanghai, who, when about to cast a fount of Chinese type, sought to ascertain what characters were the most important and the most frequently used. On examining over 4,000 octavo pages, containing a million and a quarter of characters, he found there were but 5,150 different characters. Though this was a wonderful simplification, he went further, and arranged them into fifteen different groups, according to the frequency of their use; when the result showed that 521 characters included nine-elevenths of the whole number used. So that a student who masters these 521 characters, can read with tolerable ease the Bible and the different religious publications of the missionaries.

AFRICA.

Western Africa—The Spanish authorities in Fernando Po are becoming more stringent in their repression of Protestant worship. The private meetings are altogether prohibited, and, in the two schools, the use of the Bible is forbidden. The Wesleyan Missions on the coast of Guinea appear to be advancing in spiritual prosperity. At Lagos there has been a religious awakening. A minister writes that on one occasion he had admitted to membership thirty persons, and on another, fourteen adults, "most of them persons from the dark interior."

South Africa.—A meeting has lately been held in Durban, (Natal,) on the subject of the traffic in women among the Zulu Kafirs of Natal. The Kafir girls, when they reach a marriageable age, are sold by their fathers, whether willing or unwilling, to the man who offers for them the largest number of fat cows. Mr. Lindley, the missionary, said, when he first went among them there was a scarcity of men, but plenty of women; consequently the price of a woman was low; worth about eight or ten cows. But now, after twenty-five years of peace, the equality of the sexes is restored, and the price doubled; consequently the young men, who have but little property, are outbid by the old men. When Kafirs professing Christianity, are married by English clergymen, without purchase of their

wives, the marriage is regarded by them as void and criminal, and on the death of the husband, the nearest male relative claims the widow and her children, and has the right to dispose of them."

CENTRAL AFRICA.

It is ascertained that many millions of the black race, in Africa, have for centuries had that kind of civilization which is produced by Mohammedanism, and are accessible to us by means of books in the Arabic language. Along the southern boundary of the great desert of Sahara, is a line of six or seven old and independent negro kingdoms, and other states inhabited by people who had, for many generations, schools of different grades, many of them free to the poor, where the Koran and some of its commentatries are the primary study, and sometimes accompanied with books in the native languages. Learned men and women, it is said, are numerous, and held in high respect, especially those who have travelled to Mecca, Jerusalem, and other sacred or distant places. Many libraries exist, containing interesting manuscript books of different ages and classes.

Many educated negroes have been found among the slaves brought to North and South America. A century ago, a young African prince, of superior education and character, a slave in Maryland, was freed, taken to England, and assisted Sir Hans Sloane in translating Arabic.

NEWS OF THE CHURCHES.

ENGLAND.

The appointment of Sir John Lawrence to the vice royalty of India, to fill the place occasioned by the death of Lord Elgin, is one of the most important events affecting the interests of the Indian Empire. He is well known. He is a man of known personal piety, a warm friend and supporter of Christian missions, and a decided advocate for the admission of the Bible into the government schools. The present is an important crisis in the affairs of India.

The Wesleyans are making great efforts to increase their "Jubilee Fund." It now amounts to £100,000.

The Bishop of Rochester has issued a Circular to his Rural Deans, urging upon them the importance of instructing the people in the authenticity and inspiration of the Holy Scriptures.

SCOTLAND.

The annual meeting of the Original Ragged Schools was recently held. These schools owe their existence and success to Dr. Guthrie, who was absent from the meeting on account of ill-health. The Duke of Argyle presided.

The Joint Committee of the Free and United Presbyterian Churches, have not been so harmonious in their late meetings as at a former period. The question that has given rise to the difficulty is the relation of the Government to religion.

FRANCE.

Among the recent events of interest affecting the Free Church, is the death of the Rev. Dr. Frederick Monod. He died in Paris Dec. 30, in his seventieth year. He was one of the very first-fruits of the revival in Geneva, in 1817, and acted as the interpreter of the late Robert Haldane in his discussions with the students of divinity, who assembled in his apartments in the Promenade St. Antoine during the winter session of that year. For many years he was pastor of the Reformed National Protestant Church at Paris. In 1845 he became the pastor of the Free Church in that city. For more than forty years he has devoted his services to the cause of Christ as a writer, a preacher, and pastor. He possessed a marked ability, and a faith like that of Luther. The funeral services were held at the North Chapel on the 2d of January, a very large audience attesting the public appreciation of his character. He was buried in the

cemetery Pere-la-Chaise, near his father, his brother Adolphe Monod, and other members of the family.

At Lyons the ultramontanists quietly carried off a Protestant girl of thirteen, having persuaded her to leave her father's house. After twelve days' active police search, she was discovered in a Romish school under the direction of a priest. This priest denied having the girl, but all the children being brought forward she was found among them, having been rebaptized on All-Saints Day. She has been restored to her parents.

Protestantism is making advances. Several new churches have been opened since autumn, one at Brest, another at Codognan, another at Salles. Montgiscard, near Orthez, another at St. Augustin, near Royan.

The progress of education will be seen in the excellent letter of Dr. McClintock in this number.

ITALY.

In a late letter from our missionary at Milan, he writes :—

The Free Italian Church of this city has recently made a change in one of their three places of worship, securing one larger and more central. Last Sabbath this new *locale* was opened, the three different congregations uniting on the occasion. The service was held at 12, a sermon being preached by Sig. Tealdo, and afterwards the celebration of the Lord's Supper. It was a deeply interesting season. The number of communicants was 450, and the whole number present probably about 700. The place well accommodates 600, but on this occasion it was crowded to excess, and scores came and went away not being able to find room.

Among the Free Italians there are many young men who desire to become teachers and evangelists. Shall we give them encouragement in the way of assistance in a course of preparation? An institution for training teachers and preachers, giving them the necessary assistance meanwhile, is what is greatly needed here at Milan. Men must be raised up on the ground to carry forward this great religious reform.

Rev. Mr. Turin has just returned from a visit to Como, Lecco, Menagio and Bergomo, and he reports that the work to be done in all that region is a very great one, and present aspects are full of promise.—When shall that region be occupied? There are five places now needing evangelists, but there is no man to go.

Yours, truly,

W. W. Clark.

REPUBLIC OF ECUADOR.

A concordat was a few months since concluded between the Pope and the Republic of Ecuador, South America, in which the Pope strictly prohibited the public exercise of any religious worship except that of the Roman Catholic Church. The people, however, are not inclined tamely to wear the fetters with which the Pope would bind their minds, and accordingly their legislature has annulled the concordat, and instead are discussing the suppression of all the monastic orders and the confiscation of the church property.

CHILI.

The Government tolerates no religion but the Catholic. Still light is breaking in upon the minds of the people, and we have little doubt but the recent burning of the church at Santiago will tend to help forward the grand result. The legislature, independent of ecclesiastic control, have revoked the appointment of an envoy to Rome to effect a concordat with the Pope.

BOHEMIA.

The Emperor of Austria, formerly one of the most bigoted and intolerant rulers in Europe, signed a decree, April 8, 1861, guaranteeing to the Protestants of Bohemia, the land of Huss, civil and religious equality with Catholics, giving them entire freedom in upholding their confession of faith and administering their own ecclesiastical concerns, sanctioning the unhindered importation of Bibles and evangelical books of all kinds, abolishing the rates levied on Protestants for the support of the Catholic church, and granting permission to all sects to found religious societies within the country.

MISCELLANEOUS.

Rooms of the A. F. C. Union,
156 Chambers-street, Jan. 14th.

In Memoriam Rev. J. Parsons Hovey, D.D.—The Board of Directors of the American and Foreign Christian Union having learned of the death of their associate, the Rev. J. Parsons Hovey, D.D., who departed this life on the 16th day of December last, esteem it a privilege and duty to record their deep sense of the loss which this Society has sustained, and to express their profound sorrow at the decease of so useful and honored a minister of the Lord Jesus Christ. Adorning the doctrine of God our Saviour by his blameless conversation and Christian devotion, he was everywhere regarded as a faithful preacher of the Gospel. By his amiable spirit, and his zeal in the pastoral office, he was especially endeared to those who knew him most intimately. And by his brethren of this Board he was peculiarly cherished as a genial companion, a judicious counsellor, and a cheerful and active servant of the Society.

A member of this body for many years, and intelligently attached to the interests it represents, he was, for a part of the time, efficient and valuable as one of its Executive Committee. And though compelled to decline, at length, the responsibility of this latter position, his practical sympathy in our work was in no wise diminished.

His death leaves a serious vacancy in the management of the Society, and admonishes us to an increased fidelity towards the grand and enlarging interests of the Kingdom of Christ. Bowing humbly under this stroke, as submissive to the will of God, let us ask grace and wisdom, that we may not miss its solemn lessons. And may we remember, tenderly, at the Throne of Grace, the church without its under-shepherd, and the sorrowing family from whom Providence has taken its earthly stay. Assuring them of our heartiest sympathy, we trust that, while the memory of our brother is fragrant, the influence of his virtues may be long perpetuated.

A Tour among the Fiji Islands.—The *Wesleyan Missionary Notices* for January, has a letter from the Rev. James Calvert, superintendent of the Fiji Missions, giving an account of a recent tour among the islands, which he made in pursuance of a request of the district that he should visit the new District Training Institution at Malamby, on the island of Kandavu. The mission force in Fiji comprises fourteen English missionaries and twenty native assistants, besides 256 native local preachers. The number of preaching places, as reported at the last Australian Conference, was 566; the numbers in society embraced 13,191 members and 5,216 probationers. The object of this Training Institution is to educate native converts for the ministry.

Australia.—The Wesleyans have just erected a handsome new church in Sandhurst, the capital of the principal gold fields.

The Last Jewish Sacrifice.—When the Prince of Wales visited the Holy Land, he and his party went to Nablous, the ancient Shechem, in the valley between Mounts Ebal and Gerizim. A small company of Samaritans, 152 in number, remain there, the last of that religion, and the sole representatives of that once powerful nation. Here the royal party witnessed the celebration of the sacrifice of the passover on mount Gerizim. As the sun touched the horizon, six sheep were slain with knives, and the blood was touched by the finger on the foreheads and noses of the children. The sheep were then spitted on wooden poles, after the ancient custom, and roasted in pits, the utmost care being taken to observe the injunctions of Moses. Silence was observed on the mountain for five hours. After midnight the company were aroused to eat the passover. As no foreigner or uncircumcised person can partake of it, the strangers were not allowed to approach. With ropes around their waists, with loins girded, shoes on their feet, and staff in hand, the people ate it in haste, with bitter herbs and unleavened bread. Then every particle of the meat and bones was carefully gathered and burned, so that "nothing remained till morning." This interesting company of Samaritans at Nablous have long retained about the same numbers. The smoke of their sacrifices has seldom been interrupted for many centuries, and is now the only one Jewish sacrifice lingering in the world.

Illness of Rev. Dr. Malan, of Geneva.—The following extract of a letter from a daughter of this venerable minister and noble champion of the truth may be interesting, and, as Dr. Malan requests the prayers of Christians, it is right that it should be published:—

"My beloved father (Dr. Malan) is not recovering. He is getting very weak, and the severe cold of the season aggravates all his symptoms. My last letter, received this morning, says that, though no immediate danger is apprehended, yet his weakness and sufferings may soon cut him off. His perfect trust in God, his gentleness, submission, and patience, are to be mentioned to the praise of the Master he has so long and faithfully served. God himself has been his help. My father asks for the prayers of all his friends in this country."—*Standard.*

Another Speck of War.—Frederic VII., the late king of Denmark, died Nov. 15, and was succeeded by Christian IX, father of the Princes of Wales, who also claims to succeed his predecessor as Duke of Schleswig and Holstein. His right is contested by the Prince of Augustenburg, who by the laws of the duchies is the legal successor, though his claims were set aside in 1852 by a conference of European powers in favor of Prince Christian. The Germans of the two duchies contend that foreign powers have no right to dispose of their laws, and appeal to the German Diet to protect them. Several of the German States, led by the Duke of Cobourg, brother-in-law of Queen Victoria, have recognized the Prince of Augustenburg, and an unparalleled excitement pervades the public mind in Germany, all parties agreeing that effective support be given to the Germans of the duchies in their struggle against Denmark. This disputed succession is assuming an international importance, and unless settled may involve all Europe in war.

A New View of the Polish Revolution.—It is stated that the Polish revolution is fostered by appeals to the national prejudices of the Poles against the grand reforms of the Russian Emperor Alexander II., who is seeking to give personal freedom to all his subjects, proprietorship in land by the laborer, a good education for all the people, and an equitable administration of public justice. Bayard Taylor says that the movement was originated by the Polish aristocracy in the interest of France and the Pope, and is only participated in by the people as they are compelled by a system of rigid proscription like that employed by the Southern rebels.

Results of Romish National Education.—*French Statistics.*—According to the report of M. Legoyt, Director of Administrative Statistics in France, out of 51,000 marriageable men living in cities of more than 2,000 inhabitants (except Paris,) 16,000 were unable to sign the marriage contract. Out of 39,000 women, 27,000 had to decline their signatures. In villages the proportion is still worse. Of 104,000 men, 69,000 were unable to sign; and of the same number of women, 5,000 in all were initiated into the mysteries of writing.

Lima, Peru.—My Christian friend, have you read the article on Peru in our January number? If not, will you give it a careful perusal? God in his providence is opening the whole of South America to the Gospel. There are only about seventy Protestant ministers of all denominations in that land: and what are these among twenty millions of people? It is a most painful fact that the Christian Church has greatly neglected that portion of our continent. May we then ask your aid and co-operation in our work in reference to it? We are now in correspondence with a man to go to Lima in the spring as a missionary.

Selden's Advice to Preachers.—Selden, the most learned man of his age, and one of the wittiest, gives this sensible counsel to preachers: "First in your sermons use your logic and then your rhetoric. Rhetoric without logic is like a tree with leaves and blossoms but no root. That rhetoric is best which is most seasonable and most catching. An instance we have in the old blunt commander at Cadiz, who showed himself a good orator. Having to say something to his soldiers, which he was not used to do, he made them a speech to this purpose: '*What a shame it will be, you Englishmen, that feed upon good beef and brewers, to let those rascally Spaniards beat you, that eat nothing but oranges and lemons.*' And so put more spirit in his men than he could have done with the most learned oration. Rhetoric is either very good or stark naught. There is no medium in rhetoric. If I am not fully persuaded, I laugh at the orator.—*Selden's Table Talk.*

Rutger's College.—We are pleased to see it announced that the sum of eighty-two thousand dollars is already paid toward the one hundred thousand dollars' endowment, and the balance will speedily be in hand. This is a great and good work, well and quickly done.

Intemperance in England and America.—Parliamentary reports state that the number convicted of drunkenness in England and Wales in 1861, was 54,123, while in 1862 it was 62,250—an increase of more than 9,000 in one year! The police force of England and Wales costs $7,896,110, one-half of which is stated to be made necessary by drunkenness, also that one-half of the criminal cases in courts come from the same source. This presents a truly alarming prospect for the future of England!

But is that of America any better? We fear not. For many years temperance efforts have flagged. Another generation has come up, and we suspect with unsafe views and habits in regard to intoxicating drinks. This last remark applies especially to our cities and particularly to the young men of the cities.

Not long since we heard, in an ecclesiastical meeting, a report on the subject of temperance, by a city pastor, the chairman of a committee appointed the year before, for that purpose, which expressed convictions the most startling and appalling. Yes, conviction forced upon him by the things he saw and heard in a city population. The rural villages are in a better state, but there are alarming influences at work affecting the whole country, which need to be resisted. Among the most dangerous is the growing habit with physicians of prescribing brandy, gin, wine, ale, or cider as remedies for diseases—generally chronic diseases—requiring a prolonged use. What can be more adapted to produce an appetite for spirits?

An eminent medical professor said to us, a few months since, "Doctor —— of the city of ——, many years ago became famous for curing dispepsia. His prescription was beefsteak with brandy for dinner and no supper." The Prof. added, "Going without suppers cured the dispepsia and brandy made drunkards—yes, many ladies among the best families of the city were made drunkards by that celebrated prescription."* Such a result seems the certain consequence of such practice. Should not physicians hesitate long before making a prescription fraught with such terrible danger—ten-fold more than the disease to be cured, when, perhaps, equally effectual relief might be found in a safe way? Can the patient pray, "Lead us not into temptation," while thus wilfully rushing right into the jaws of an almost resistless temptation?

With this new ally of Intemperance stalking through the land, let the preacher lift up again the warning voice from the pulpit; let the lecturer again portray the terrors of the insidious destroyer; let the people everywhere organize to resist, before the monster shall reach again his former power to ruin. As yet in the rural districts he has not got it; let, at least the country, resolutely refuse his domination. It can be accomplished only by effort, expense, and self-denial speedily put forth.

Note. We have just been requested by a committee of first physicians of Boston, to advertize to our readers a "Retreat for Intemperate Women." Is not this a comment on prescriptions of that which intoxicates? The notice will be found at the close of this number.

Australia, Victoria.—The annual meeting of Gen. Assembly of the Presbyterian Church was held on the 5th of Nov. It was expected that a union would be effected of all the branches of that church. Bishop Percy of the Church of England is busily engaged in raising an endowment fund.

Mr. David Putnam, of Harmar, Ohio, has offered twenty-five thousand dollars to Marietta College, (Presbyterian,) on condition that seventy-five thousand be added to it, which is likely to be done. Mr. Putnam had before given forty thousand dollars to the same institution.

James B. Clay, a degenerate son of the Kentucky statesman, died, a fugitive, in Montreal, on the 27th of January. At the outbreak of the rebellion he joined the conspirators against the Union, and subsequently fled to Canada.

The death of Arnoldi, Bishop of Treves, of holy coat celebrity, is announced as having taken place, by apoplexy, on January 7th.

The death of Rev. Dr. Turton, the aged Bishop of Ely, gives Lord Palmerston the opportunity to add another to his long list of episcopal nominees.

BOOK NOTICES.

The following books have been received from the Board of Publication of the General Assembly of the Presbyterian Church.

Walter and Alice; or, *The Mother's Prayer Answered.* By Abby Eldridge. 18mo pp. 170

Good for Evil and other stories, by Nellie Browning. 18mo. pp 132.

Mother's Story; *or the Blessings of the Pure in Heart.* 18mo., pp. 116.

Bessie Gray; or, *The Value of Little Laborers.* 18mo, pp. 128.

The Wonderful Stone; or, *The Curse turned into a Blessing.* 18mo., pp. 284.

The Vail Family; or, *Doing Good.*—By Theodilenda. 18mo., pp. 392.

Aunt Betsey's Rule; or, *How it Worked.* 18 mo., pp. 396.

The Homes. 18mo.

Diamonds Reset.—By Nellie Graham. 12mo, pp. 192.

Letters to the Young.—By Maria Jane Jensbury. 12mo., pp. 235.

These books we have read with much interest. They are of that class of books that we can most cheerfully commend, such books as we could wish were in all our Sabbath Schools, and in all our families.

From the Am. Tract Society we have received the following volumes:—

Five Years in the Alleghanies. An 18mo., pp. 206.

This volume is made up of incidents from the labors of a colporteur in the service of the Society; a man of limited education but of ardent piety—ready to practice self-denial for the cause of his Lord and Master. His labors appear to have been eminently successful in bringing sinners to a knowledge of the truth. It shows clearly what can be done by the system of colportage.

The Young Men of the Bible.—By Rev. Joseph Collier Kingston. 18mo. pp. 282.

In this volume the author has given us seven sermons addressed specially to the young. They are written in a clear and forcible style, and convey much valuable counsel and instruction.

Gospel Workers, *A Plan for Doing Good by Everybody.*—By Rev. J. Cross. 18mo., pp. 80.

This book is well described by its title. It is just such a book as should be in the hands of every Christian parent—in the hands of every member of the church. No pastor could do a better service to his congregation than giving a copy of this little volume to all his families.

The Chariot of Fire; *or, the Life and Times of Elijah with their Lessons.* By J. R. McDuff, D.D., author of Morning and Night Watches. New-York: Robert Carter & Brothers.

This is an admirable book, written in the clear and glowing style of the talented author Dr. McDuff has written a number of most valuable books, and from the examination we have been able to give this volume we regard it as fully equal to any which has preceded it.

The Eclectic Magazine for February contains the usual number of interesting articles, and is embellished with a beautiful engraving, giving us the portraits of three distinguished literary men, Goldsmith, Boswell, and Dr. Samuel Johnson, as they appeared in the age in which they lived.

THE BAGS OF GOLD; or, *Christian Conquests.*—By A. L. O. E., authoress of the Clamont Tales, &c. Robert Carter & Brothers. 18mo., pp. 170.

FALSELY ACCU[SED]; or, *Christian Conquests.*—By A. L. O. E. By same. 18mo., pp. 176.

These two vol[umes] form a part of the fireside series. The first volume contains six chapters, illustrating by incidents the conquest over avarice, over dishonesty, over falsehood, over self-will, over selfishness, over pride. The second volume is conquest over [pas]sion, over hate, over fear, over jealousy, over unbelief, over self-righteousness. The stories are well told, and calculated to fasten religious truth [deep] on the mind, showing the power of Christian principle to triumph over all these unholy passions and sinful habits.

THE THRONE OF INIQUITY.—The moral contrasts developed by the existing war, in its origin, objects and prosecution. A Discourse delivered on the day of National Thanksgiving, Nov. 26, 1863, in the Central Presbyterian Church, Buffalo, by John C. Lord, D D.

We have read this sermon with great interest, and regard it as an able, noble, manly vindication of the great principles of right and of liberty. If every Christian minister would speak out like the writer of this sermon, the influence would be very gr[eat] at in upholding the hands of the Government.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JANUARY TO THE 1st OF FEBRUARY, 1864.

MAINE.

Hallowell. Mrs. L. Emmons, 2nd installment for L. M.	5 00

NEW HAMPSHIRE.

Temple. Dea. Nathan Wheeler, $5, Warren Keyes, $4,	9 00
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Springfield. South Ch. a bal.,	1 00
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W. Springfield. 1st Church of which $20 from Samuel Smith, 2d in full of L. M.,	67 00
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Salem. South Ch. & Soc. add.,	10 00
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Tewkesbury. Cong. Ch. & Soc.,	25 00
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Boston. Gilman F. Low, legacy,	890 00

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Hartford. Pearl-st. Ch.,	147 15
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Yonkers. 1st Presb. Chu. by W. C. Foot, Tr., 64 69
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THE CHRISTIAN WORLD.

Vol. XV. APRIL, 1864. No. 4.

LAFAYETTE AND THE PRIESTS.

"If ever the liberty of the United States is destroyed, it will be by Romish Priests."
—LAFAYETTE.

THE public mind, as well as that of the individual, needs to be refreshed by an occasional review of important lessons. For this reason we call attention to the motto set as the caption of this article, and to a controversy about it between Prof. Morse and Bishop Spalding. We do it as a fit supplement to the article on "Papal Intermeddling" in our Dec. No. It shows that the intermeddling then denounced was, twenty-nine years before, predicted by that venerated philanthropist, who loved this land so well and so thoroughly understood the character of that clerico-political corporation, of whose influence he warned us.

Prof. Morse is the inventor of the electric telegraph, and was intimately acquainted with Lafayette. Bishop Spalding was the Roman Catholic Bishop of the diocese of Kentucky, and reputed the richest man in that State. The discussion referred to, took place in 1855, and Prof. M.'s three long letters may be found in full in the magazine of the Am. & For. Chris. Union of that year, pp. 300, 359, 454.

We do not propose to republish that correspondence, but, in the briefest manner, to cull out the leading facts.

When Lafayette visited this country in 1824, he uttered the above sentiment repeatedly, as attested by different individuals. It was repeated from mouth to mouth, and at least three times appeared in print, and yet passed unchallenged till the autumn of 1854, when an anonymous writer, over "Old Line," in the *Cincinnati Enquirer*, denied its authenticity, alleging that he had found a letter from Lafayette to a gentleman in New York, written in 1829, and published in Paris in a volume which "Old Line" said he had seen in the library of a French gentleman residing near Cincinnati. This is the vital sentence of the letter: "But I must be permitted to assure you that the fears which in your patriotic zeal you seem to entertain—*that if ever the liberty*

of the United States is destroyed, it will be by Romish priests—are certainly without any shadow of foundation whatever."

This was in 1855 adopted by Bishop Spalding and published in a book on "intolerance." Prof. Morse, being familiar with Lafayette's views, and having heard him utter the sentiment which heads this article, suspecting the pretended letter, if it existed, was a Jesuit forgery, or if it did not, that the assertion of its existence was a Jesuit falsehood—demanded that the book containing the letter be produced, but in vain. He then, knowing that the law of France required the title-page of every book to bear the name of the publisher, (Old Line in giving the title-page of his pretended volume gave no publisher's name,) wrote to Paris to the most celebrated bibliopolists, Hector Bosnage among others, and inquired if any such book had been published there in 1835. They made diligent search in the catalogue which professes to contain the name and date of every publication from a four page tract and upwards, not only in Paris but in all France, and could find no book of the kind. Prof. Morse afterwards found that French catalogue in the Astor Library, New York, and in company of the librarian searched it through for said book, but in vain.

Prof. Morse, moreover, made inquiry for living witnesses who had heard the sentiment from the lips of Lafayette. It was hardly probable that, after so many years, any should remain, (and this probably emboldened "Old Line" and the Bishop to pursue the course they did pursue,) but he succeeded in finding two—Dr. Vanpelt of New York, whose testimony none who knew him would question, and Mr. Charles Palmer of Richmond, Va.,—who stated in writing over their names, that Lafayette used that language in their hearing.

When these evidences of the authenticity of the sentiment, and the probable forgery of the contradiction of it were stated by Prof. Morse, in a letter to Bishop Spalding, the Bishop changed ground and asserted that, as Lafayette was a Roman Catholic and was buried with the rites of that church, he of course *could not* have made such a statement.

LAFAYETTE'S OPINION OF THE PRIESTS.

In answer to this Prof. M. adduced the following extracts from the "Memoirs of Lafayette," vol. 2, p. 536. In a speech in 1821, on the overthrow of priestly power, during the French revolution, he said—"Then disappeared that *clerical* corporation, which, while it exercised every species of influence, and refused to pay any share of public contributions, was incessantly increased. No part of its immense wealth was ever alienated, but all was distributed in *its own class in an inverse ratio to labor.* * * * The clergy levied at once contributions from the rich and the poor, and in its secular organization *was so*

wholly given over to worldly indolence that the laboring ministers were but an insignificant portion of what was called the first order of the State. What have we to regret? Have we to regret the religious intolerance which reduced a great portion of the population to a state of *legal concubinage*, to *bastardism* and disinheritance? (this refers to laws making all marriages null which were performed by any except a Catholic priest,) or that violation of all the laws of nature and morality, (the revocation of the edict of Nantz by Louis 14th,) which debarred all private persons from receiving into their houses any sick persons of the Protestant religion? or "the oath taken" (under Louis 16th) "to exterminate all heretics?"

On Sept. 20, 1831, in a speech before the chambers on the then existing abuses in Italy, he said, "*Robbery, in fact, will always subsist in a country governed by* PRIESTS AND ARISTOCRATS, *enemies of every liberal sentiment.*"

THE ROMISH PRIEST'S OPINION OF LAFAYETTE.

To show still more conclusively Lafayette's true views in regard to Romish priests, Prof. Morse quotes remarks made about him by Romish priests, while he was living, and exerting against them an influence which then could not be denied, and which they felt must be denounced and counteracted.

The Archbishop of Sens, as far back as 1788, opposing Lafayette's efforts in favor of religious toleration, said in the King's Council, that "*Lafayette was their most dangerous antagonist*, because his logic consisted in action."

"The New York Catholic Diary," of Jan. 25, 1834, quotes, approvingly, as "*Truth told in Tory style*," an article from an English paper, "*The Age*," in which occurs this—"Louis Phillippe was declared by that *old ass, Lafayette*, the best of all possible republicans, and all liberal Europe uttered a dissonant bray of applause. * * * But badinage apart, it is impossible to think of those *wretches* without infinite scorn. It is, however, pleasant to reflect that they will not last long. We wait with impatience for the crowning of Henry V. in Rheims, and hope he will come back with a full recollection of all that was done in his absence, and a steady determination *to inflict adequate and unsparing punishment* on all the guilty. *If he returns with an amnesty in his hands*, he PERISHES, *and deserves to perish.*"

The Boston Roman Catholic paper, "The Pilot," of April 16, 1835, condemns an article in the *North American Review* as "too inflated with the undeserved and hyperbolical encomiums on the *negative virtues* of Lafayette, on the imputed qualities of *a man* whose memory is abhorred by all good and patriotic Frenchmen!"

These statements by Bishop Spalding, in 1855, that Lafayette was

a good Romanist, and *therefore could not have uttered* the sentiment at the head of this article—compared with those of the Archbishop of Sens in 1788, and of the Romish newspapers in 1834–5, when Lafayette had recently deceased, and when his sentiments were fresh in the public mind and could not be denied *to advantage*, show an amount of Romish anxiety to state the *simple truth*, which needs no comment.

In closing let us add, we complain not of immigration to our shores. We neither sympathise with the jealousy of the American laborer, which originated the "Know-Nothing" opposition to the rights of the Celtic laborer, nor with the Celtic jealousy of the colored workmen which added to the "New York riots" their worst horrors. We denounce them both as unspeakably mean and selfish, and sure to bring —as in both cases they have done—a due punishment upon the head of the guilty parties.

Emigration from the old to the new world is for the world's good. We would not stop it if we could. America needs the labor of the foreigner, and the foreigner needs for himself and his children, the bread, the freedom, and the education of America. Emigration cannot be arrested. Providence decrees it with the same certainty as the laws of nature determine the ebb and flow of the tides.

As the great "Northern hive" poured its hosts down upon the Roman Empire, so will the overcrowded, impoverished, oppressed populations of Europe, pour themselves by the million into our cities and villages—over our broad prairies and along our magnificent rivers. *God grant that in our case it may not be to overwhelm and destroy.* And that it shall not be, we would have our countrymen see the attendant dangers and use means to avert them.

While we say to every man "Come, if you choose, and share our blessings," we also say, "Come to be *American citizens—loyal to our free government—hearty and determined in the wish to perpetuate free institutions*—and not as the tools of those who swear to hold no allegiance to any but a foreign prince, and to do their utmost to destroy every heretical government "called Protestant." While we say, "let the Roman Catholic come and be benefitted," we also say, with the Roman Catholic Lafayette, "Robbery will always subsist in a country governed by Priests and Aristocrats—enemies of every liberal sentiment." And that our land may be secured from such a curse, we say to our own countrymen, Give them the Bible as they come—teach them and their children to read it. Do more—give the blessed Book also to all in the "*Fatherlands*," to whom a wondrous Providence is now opening so wide a door. Give them light—truth—then will they come here to be good citizens. Leave them under the dark shadow of superstition and they will come to be ruled in the interest of a system whose idolatrous mummeries and unspeakable selfishness have recently clothed Santiago in the weeds of mourning.

THE FRENCH CONSTITUTION.

WHO MADE IT? THE EMPEROR MADE IT.

It has its foundation in the terrible *coup d' etat* of 1852, which broke down the republic, hushing all France into a trembling submission, and filling the world with indignant horror. In making the *coup d' etat*, Louis Napoleon cast himself upon the support of the ignorant masses with this appeal for its justification—"The fury of faction is imperilling society. I undertake to save it; will you trust me?" This appeal was made wholly on personal grounds. No principle was laid down to be sustained by the people under his lead—no pledge of any course to be pursued—nor any form of government to be established was given. It was—"Trust *me*"—"*I* will save you." That "*I*" made the Constitution.

WHAT IS THE FRENCH CONSTITUTION?

It is an instrument giving to that "*me*" uncontrolled executive power;—the law-making power, that of declaring war, making treaties of peace, alliance and commerce—of fixing the order of succession—in short, conferring on "ME" unlimited, sovereign, IMPERIAL authority over all France, her people and her dependencies. But article 5th of the Constitution declares that "*I*" to be "The *responsible* chief of the French Government." Article 6th defines this responsibility—"The Emperor is responsible to the French people to which he has always a right to appeal." The Constitution grants to the people *universal* suffrage—suffrage more universal than is enjoyed even in the United States, where some citizens (those of color) are excluded. Thus in a perilous *form* does the Emperor recognize the popular sovereignty as *his judge*. It is safe while he can control the vote; but already he finds that a difficult, an impossible thing. The Constitution establishes three "Great bodies of the State," through which the Emperor is to govern the State. But even now the wire-pulling to move these puppets is attended with an uncomfortable friction. These "Great bodies of the State" are the "*Conseil d' Etat*," "The Senate," and "The Corps Legislatif."

The *Conseil d' Etat* is a kind of administrative and judicial council to which all new rules of administration and decrees of a certain importance are submitted. It is more especially charged with drawing up the projects of law, and some of its members are chosen to bring these projects before the Senate and the Corps Legislatif. It has five sections corresponding to the different ministerial departments, and a sixth judging of all questions arising between the administration and private individuals. The members are named by the EMPEROR, and are removable.

The Senate "is the guardian of the *Pacte fondamental*, and no law can be promulgated before it has been submitted to it." (Art. 25.) If a law is contrary to the Constitution, to religion, morals, &c., the Senate can oppose it. It regulates everything which has not been provided by the Constitution, or which would embarrass the working of the Constitution. It likewise interprets all articles which might be doubtful in the Constitution (Art. 27). It maintains or annuls all acts which are represented as unconstitutional by the government, or denounced as such by petitions (Art. 29). It may, in a report to the Emperor, lay down the bases of new laws of great public interest (Art. 30). It may likewise propose a modification of the Constitution (Art. 31). It receives petitions, may impeach the Ministers (Art. 45), and may, in case of a dissolution of the Corps Legislatif, provide for everything which the regular course of government requires. The members are high functionaries and other notabilities, and are named for life.

It will be perceived that both these bodies are the *creatures* of the Emperor—the one composed of men named and *removable* by him—the other of men placed there by him for life as a sort of French nobility,—(the old titles of nobility are abolished)—of course men whom he thinks he can trust and whose supposed interest is to be worthy of *his* confidence. If they prove themselves unworthy of it, means of impeachment would not be wanting for their removal.

"The Corps Legislatif" comes from the universal suffrage of the people—and (as if intended to come bound hand and foot, that it do no mischief—can originate no law—this falls to the Minister of the department to which the law relates) it can offer no amendment to a law in its public sittings (this belongs to a commission or committee sitting with closed doors). Nor can an amendment made by this committee be voted on by the Corps Legislatif till reported back to the Council of State, the direct *creatures* of the Emperor, and sanctioned by them. When thus approved, it may be passed by the people's representatives; but still subject to the approval of the Senate (another set of Imperial creatures), before it can become a law. It may make the working of the complicated machine more intelligible to follow a law through the various windings from its inception to its final promulgation.

The bases of it are laid down by the Minister to whose office the law relates. This first project is sent to the Council of State, where it is submitted to the respective section, which elaborates the project, develops or changes it; then the project as drawn up is placed before the whole Council of State, where it is again discussed. If it is adopted, comes before the Corps Legislatif, where it is first examined in block, then submitted to a commission, the sittings of which are not public.

If amendments are made, they are referred back to the Conseil d'Etat, and only if approved by the latter are they inserted. Then the commission draws up its report, and a second discussion takes place in a public sitting of the Corps Legislatif. If the law is accepted, it is submitted to the Senate, which has to decide whether it be not contrary to the Constitution, and which gives finally the order for promulgating the law.

Thus it will be seen that power is given out to the people by the Constitution of 1852 in homeopathic doses. The case of France seemed a desperate one, and the homeopathic treatment has thus far worked more of a cure than was thought possible. But we suspect it contains the seeds of its own destruction. The grounds of this suspicion will be suggested by a consideration of the various

MOTIVES FOR SUBMISSION BY THE DIFFERENT ORDERS OF FRENCH SOCIETY.

1. The great motive pervading all classes was want of confidence in each other, and want of confidence of each in its own force against all the rest—fears of tumults, slaughters, rapine and agrarian confiscations. None of their theories had worked well—they were tired, at their "wits end," in despair—and were willing any *real* power from within should take the responsibility and give rest, security, protection, and a chance for material recuperation. This explains the stupor on Dec. 2d, 1852, the silence about the cold-blooded murders, and the acquiescence in the removal, in felons' cages, to felons' prisons, of 200 Deputies of France, and the general indifference to politics ever since.

2. Reinforcing motives have come in the progress of events to perpetuate and confirm this acquiescence in the rule of the *strong man.* One of these is that commerce and manufactures have prospered beyond all precedent, also the agricultural interests—and Paris has become a capitol of palaces. In all these the "one man power" has taken the lead most skillfully—draining the swamps, establishing banks of investment and loan—putting the laborer in a condition to become possessor of a patch of soil and a cottage—showing the workingman that his prosperity depends on the success of the employer, and thus taking away the terror of socialist depredations which, for years, had like a nightmare oppressed the heart of France.

3. Not least, the military and diplomatic prestige of the "*one man,*" giving glory to France, placing her in honor among the nations, giving into her hand the "balance of power" in Europe.

4. Perhaps strongest of all, the fact that the Emperor is popular with the hundreds of thousands of the army, at whose feet France does and must lie prostrate.

But the above motives are not always to operate with their former strength, for the following reasons:

1. The lower orders are becoming more intelligent, and have become exceedingly anxious for better facilities of acquiring knowledge. Jules Simon, one of the opposition deputies recently elected in Paris, came during the canvass much in contact with the working men, and says, "They would often surround him, imploring him, some of them with tears, to use his utmost influence to bring about a possibility of instruction for their class." These will have instruction, and will more and more vote according to their own judgment instead of the Emperor's wish. They have just done it in the great cities, and made the Emperor tremble and yield several points—give up some obnoxious ministers—granting more liberty of discussion in the legislative bodies, and I think more liberty of the press, though still far too little.

2. Time will wear out the repressive remembrances of the *coup d' etat* terrors, especially as some of its victims are already taken up by the popular vote and placed in the corps legislatif; will wear out also the dread of socialism, and the more readily as those who inspired the fear are rising into greater intelligence, and perceiving that their own interests are to be secured by stable and just laws which secure the rights of all.

3. France is growing rich as well as intelligent. Both wealth and knowledge inspire a feeling of independence, and will inevitably lead the people on to say more and more boldly, what they in the last election have begun to say—"France is for the French people and not merely for a French Emperor."

WHO CAN CHANGE THE FRENCH CONSTITUTION?

The above facts show that there are two powers capable of doing this. The Emperor who made it, of course, can. And if he does not do it to a suitable degree and in due season, he will probably find that the people, by that dangerous "universal suffrage," can and will compel him to do it or yield the rule altogether.

The Emperor's position is a very singular one—holding the State with a strong hand for ten years—and yet distrusted by every political party of the State. The Bourbons, or legitimists, not only distrust but hate him as the usurper of a throne which by divine right belongs to them. The Liberals distrust him because, elevated to power by their vote, he destroyed their republic and is depriving Italy of her capitol. The Ultramontane or Jesuit party distrust him because after seeking an alliance with them and receiving their immense influence to confirm his Imperial rule, he played false to them, attacked and helped to destroy the Pope's temporal power. All parties except the Ultramontane, dislike the wasteful expenditure of life and treasure in

his Mexican, China and Cochin-China wars. His condition is truly critical—success, pretty uniform success, seems his only hope. Let him make a material failure, let his foot once slide, and each of these parties would be ready with an unkind push. What France will be in the future it is not easy to guess, but it is quite certain she will not very long remain what she is. The young heir presumptive is to be pitied.

THE EMPEROR OF BRAZIL AND HIS DAUGHTERS.

Dom Pedro II., Emperor of Brazil, is one of the remarkable men of this age—the more extraordinary, that being a monarch he owes nothing of his distinction to military prowess and the destruction of his fellow men. He is eminently a man of peace, of thrift, of literature, of science.

JOHN VI.

In giving a sketch of his history, it is necessary in order to make it intelligible, to state a few facts concerning his father and grandfather. His grandfather, John VI., of Portugal, of the house of Braganza, fled with his family to Brazil, a province of Portugal, in 1807, on the invasion of Portugal by the armies of Bonaparte. In 1815 Brazil was raised to the dignity of a kingdom.

DOM PEDRO I.

In 1820 a revolution in both Portugal and Brazil obliged John VI. to grant to both countries liberal institutions and adopt the Spanish Constitution of 1812. In 1821 he felt obliged to go to Portugal to look after the royal interests in that country, at the same time saying to his son, Dom Predo I., whom he left regent of Brazil—"Should the Brazilians become restless in their determination to throw off the yoke of Portugal, take measures to secure dominion for yourself." The crisis anticipated soon arrived. In 1821 the Cortes of Portugal passed resolutions reducing Brazil again to the condition of a province. This at once stirred the whole country to revolt. Dom Pedro acted on the paternal suggestion, headed the revolution, adopting the motto, "Independence or death." He succeeded in overcoming the Portuguese troops, and in 1822 was crowned Emperor of Brazil—his powers limited by a judicious Constitution.

DOM PEDRO II.

Dom Pedro I., father of the present Emperor, was a man of great powers, great resolution, great moral obliquities, and great obstinacy. In 1831 a quarrel arose on points of Imperial prerogative between him and his people. He was obliged to abdicate in favor of his son, then

not quite six years old. In disgust he sailed for Portugal. The Emperor was placed under a regency by the legislature, at the head of which was the remarkable scholar and statesman, Jose Bonifacio de Andrada. In 1840, at the age of 14, Dom Pedro II. was declared by the Legislature to have attained his majority, and in 1841, July 18, was crowned Emperor of Brazil.

We must now go back a little. Dom Pedro II. was born Dec. 2, 1825, so that he came to the throne with the responsibilities of an Empire exceeding the United States in territory by 37,000 square miles, at the age of less than 16 years. His mother, Donna Leopoldina, was daughter of the Emperor of Austria and sister to Marie Louise, the second wife of Napoleon I. The death of his mother occurred when Dom Pedro was three years old, and his father's abdication and removal to Portugal when he was five. Thus parental influences in forming his character were limited.

JOSE BONIFACIO DE ANDRADA.

Perhaps it was not unfortunate to the child nor to Brazil that it was so. For he fell, by his father's appointment, under the instruction and care of one of the most competent men of the age. This was the same Jose Bonifacio de Andrada, who was at the head of the regency. Born in San Paulo, Brazil, graduated, with highest honors, at the University of Coimbra, Portugal, receiving also the degrees of "Doctor of Jurisprudence and of Philosophy," Andrada finished his studies in Germany under Werner. Declining a professorship proffered by the University of Upsala in Sweden, he at length accepted that of Metallurgy in his alma mater, and also of another at the same time in Lisbon. But his heart was set on laboring for the good of his native land, whither he returned in 1819, and where he took a prominent part in the revolution of 1821.

In the mind and heart of his imperial pupil, this great, good man found a genial soil for the seeds of wisdom. In one year after the accession of Dom Pedro II. to the throne, the existing disturbances of the Empire ended in the decisive victory over the insurgents gained at San Lucia in 1842. Since that time his reign has been undisturbed and most prosperous. The good of his people seems to lie near his heart. But such was their degradation under centuries of Romish superstition that little progress is yet made in their elevation. His policy is pacific —immigration is invited, commerce is cherished, agriculture fostered, education encouraged, the public debt small, and Brazilian credit next to the very best in all European markets. Though himself a Roman Catholic, the Emperor encourages and protects Protestant preachers and Bible distributors. About all the embarrassment thrown in their way by the Constitution or laws, is a prohibition of places of worship

"in the form of a temple." They could not rear a spire nor hang a bell. In one case the Emperor is said to have taken very decisive steps showing his determination to enforce the constitutional guaranty of religious freedom against the persecutions of the priests.

SLAVERY IN BRAZIL.

The laws on slavery are far more humane than of most slave countries. One provision enables the slave to have his name registered and his price fixed by a magistrate, and then pay that price as he can get small sums—the sale of the slave being no bar to counting previous payments—so that when the price is paid he is free. In 1850 the slave trade was prohibited in Brazil. Since the present reign commenced the number of slaves has decreased 1,000,000, while the products of the soil have increased 35 per cent. The Emperor seems anxious to bring the system to an end; but indications in the northern part of the Empire threaten him with a rebellion, like ours, to perpetuate the curse. Perhaps our sufferings and successes may be the means of mitigating those of Brazil.

Could those mines, those forests, that soil—capable of yielding, in its various latitudes and altitudes, all the productions of both temperate and tropical climates—be worked by free labor, and something like a New England enterprise and skill, what limit could be set to the possible agricultural wealth of Brazil! Although not an hundredth part of the arable land is yet under cultivation, still a single article of agriculture, coffee, (two-thirds the growth of the world,) exceeds in value the whole yield of the Brazilian mines, the diamonds, the gold, and all other gems and metals. Let culture of coffee, cotton, tea, rice, sugar, tobacco, the cereals, and in fine, all the productions of temperate and tropical climates, be spread over that magnificent domain, and what a supply for the world! What a demand for the manufactures of other nations in return! What a source of commerce! What nations shall enjoy its advantages? The United States once had a larger proportion than she now has. Lieut. Maury, the traitor, (whose "Wind and Current Charts" and expensive "Sailing Directions" are now condemned by the National Academy of Science as inaccurate and unsafe,) by some fillibustering recommendations in connection with the report of the Amazon Exploring Expedition, gave offence to the Brazilian government, excited their jealousy of the intentions of the United States, and led to treaties which placed us far below England in commercial privileges. But recent events which relate to England and others connected with this country, will tend to restore confidence and our former amicable relations, and give us our legitimate share in Brazilian trade. The Emperor is pursuing a truly liberal course. He, last summer, dissolved his Parliament and called for a new election,

with the design of giving the people an opportunity to drop a few unprogressive men who had long been members, and who are opposed to opening the Amazon to the trade of other nations. Those men were left out in the new election.

DOM PEDRO II. AS A SCHOLAR.

His acquisitions are confined to no one department, but extend to all languages, science, history, geography, mechanics, agriculture, and the fine arts. Such is his knowledge of geography and history, that the President of the Pedro II. College recently remarked to an American traveler, that "no stranger from any country, however remote and obscure, could meet with the Emperor without finding his majesty fully posted up in regard to the country and literature of his visitor." This, he says, "comes from his fine stock of encyclopedias and dictionaries." For this class of books (books of reference), he has a special partiality. In chemistry he has a well-appointed laboratory, and is a skillful experimenter. He was one of the first in the western hemisphere to take daguerreotypes. Hardly six months had elapsed after Daguerre's discovery was published before he had achieved a success in that line—then but a youth. If a steamer, with some new enginery, comes into the harbor of Rio de Janeiro, he is sure to be aboard and study it to a full comprehension. Not a meeting of the Brazilian Historical Society takes place without (if it be possible) the personal presence of the Emperor. He takes a deep interest in the researches of Professor Agassiz During the last year many hundred specimens were sent from Brazil to the museum at Cambridge. A Boston Journal of this year has the following: "We understand that Prof. Agassiz has received a long and cordial autograph letter from the Emperor of Brazil, in which that monarch manifests the deepest interest in the Zoological Museum, and offering most freely his imperial services in procuring specimens for the valuable collection at Cambridge." He is familiar with our standing authors—Cooper, Prescot, Irving, Longfellow, Whittier, Bryant, &c., and of poets Longfellow is his favorite.

In a comparison, by an English Review, of the four Emperors—Francis Joseph of Austria, Alexander II. of Russia, Napoleon III. of France, and Dom Pedro II. of Brazil, the last is declared altogether superior to the others in ability, acquirements and moral character.

DOM PEDRO II. IN PERSONAL APPEARANCE.

In youth he was tall, slim, very slim, and of blonde complexion, marking his Austrian blood. Now he is a giant six feet four inches in height, with a massive brow and fine beard, which give an impressive expression to his features. The photograph published by Anthony of New York, is said to give a true idea of him. His manners are kind and cordial. He sometimes throws off all court etiquette and receives

visitors alone in a most familiar and agreeable manner. Perhaps this last remark may refer more especially to interviews with some plain republicans from the north.

THE DAUGHTERS OF DOM PEDRO II.

In nothing does he show more his good sense than in the education of these two amiable and accomplished young ladies. They are not only supplied with the best instruction in the solid and ornamental branches of modern female education, but the healthful out-door exercise of gardening is added, and the in-door exercise on the sewing-machine is not omitted, a fixed portion of each day being devoted to this most useful attainment. Here is an imperial example in domestic female education which might be imitated, with good consequences, by the rich and great in republican America.

Such a country as Brazil, with such a Constitution and such laws, administered by such an Emperor as Dom Pedro II. is indeed an inviting and promising field of missionary labor for the purpose of spreading the simple truths of the Gospel of Christ where, for centuries, vain superstitions and senseless mummeries have amused and degraded the people.

In this work the Am. & For. Christian Union has been engaged with success, and hopes in future years to see far greater fruits of its labors.

PROTESTANT PREACHING IN A MONASTERY.

THE SUPERIOR CONVERTED.

The Rev. Theodore Meyer, a Protestant minister, residing at Ancona in Italy, has recently had a novel and most interesting experience in a monastery. A friend of his, knowing that he was about to make a journey into the south of Italy, apprized the Superior of this monastery, who he knew was anxious to see an evangelical minister, at what time Mr. Meyer would reach the depot nearest the monastery.

The Superior was there with donkeys to ride and a monk to carry his carpet-bag. The monastery was among the mountains two hours' travel from the depot. The Superior was exceedingly earnest that Mr. M. should go with him—said he had for years been praying the Lord to bring him in connection with a Gospel minister. Mr. M. yielded—spent two days—preached the first evening from a window to some members of the monastery and a company of laymen from the neighborhood, who hearing of his arrival had come to serenade him with music. His text was Jno. 8 : 32. "If the Son, therefore, shall make you free, ye

shall be free indeed." The sentiment of this text, illustrated and enforced, struck the right chord. The people cried, "Long live the Gospel," and the Superior clasped Mr. M. in his arms with tears of joy running down his cheeks.

To the regret of Mr. M. the people went to the house of the principal priest of the district and cried not only "long live the Gospel," but added, "down with the Pope—down with superstition." This led Mr. M. to decline a serenade which they wished to give the second night. Two days were spent there almost constantly in conversation with enquirers about the Gospel of Christ, and especially with the Superior, who dates his conversion from that time. We subjoin his own account of his views and feelings.

THE SUPERIOR'S PROFESSION OF FAITH.

Dearest Brother in Jesus Christ,—Many, many thanks to you that you have been so kind to honor this monastery with your presence, and have thus become, as it were, the first apostle into these regions. Not many days will elapse, and the people in Abruzzi, freed from their superstitions, will publicly confess Jesus in the light of the gospel; and then your name will be blessed by the people, and your memory dear to them like that of a Paul. . . . I hate and abominate the abject falsehoods of the Church of Rome, which are an insult to human reason, and an offence to God. I have always shuddered in my heart on account of these impostures; I have always made conscious of them my students, and spoke of them to all those persons of education with whom I came into contact. I have done so amidst unspeakable persecutions. But now I have got faith publicly to confess Jesus and his infallible doctrine, and neither hunger, nor nakedness, nor thirst, nor sword, nor life, nor death, shall separate me from the evangelical church, in which is Jesus our only Saviour. What do I care about the persecutions which the Roman priests are preparing and raising against me? They have already conspired against me, and think of burning me alive, solely because I have received you, who are a minister of our Jesus, who is humble, and meek, and lowly in heart. Not wishing to grieve you, I will not speak of the terrible vexations which I have to suffer. Besides other cruelties, they have now ordered me to leave the monastery. Yes, I shall leave it, and shall walk, begging from door to door, till our gracious Lord brings me into your arms, being sure that the same Lord who made you the means of my conversion will also indicate to you some way in which I may gain a livelihood. I see very well that I have lost my social position and all the advantages flowing from it. But what matters it? I have, instead, found Christ and his precious faith, which are much better than all the treasures of the world. Without regret, yea, full of spiritual joy, I shall leave the monastery, not taking anything with me but the poverty of the cross. The Providence which clothes the lilies and provides food for the birds will take care of me also! Poor and lonely, but full of faith and with Jesus in my heart, I shall come to you. The Lord, who has used you as the instrument for my conversion to the holy law of the gospel, will also through you open up to me some way for gaining a livelihood. Meanwhile I close, thanking the Lord Jesus Christ for the grace he has shewn to me in revealing Himself to me in his gospel, and enabling me to confess Him publicly. I am sure that by my example many will be induced to join the evangelical church. There are here many seeds promising abundant fruit. . . . I shall stay here a few days more, and then I shall at once come to you. You need not write to me, as your letters will not find me. All your brethren here greet you, especially . . .

MISSIONS OF THE RUSSIAN CHURCH.

We have been accustomed to regard the Greek Church as but a dead member of the Christian body—especially in respect to propagating the truth (that portion which it holds) among the pagans. Yet for the last half century some Russian missionaries have been laboring successfully among the pagans in northeastern Russia and Russian-America. This work seems to have grown out of a Bible effort in Russia by the British and Foreign Bible Society in the beginning of the present century. In this the Emperor, Alexander I., (who gave some evidence of personal piety,) heartily co-operated, becoming himself a member of the Bible Society. The Bishops of the Russian Church and the Abbots gave their sanction, and it seemed for a time that the Greek church was to become an efficient co-worker with the Protestant churches. Under this encouragement, several of the Protestant Missionary Societies sent laborers into parts of the Russian empire. The Scotch planted missions in the Crimea and in Caucasia; the Basel Society in Georgia and Armenia; and the London Missionary Society in Siberia. This was after 1812, in the last half of the reign of Alexander I. At the same time the Russians sent forth some missionaries. In 1835 the ukases of Nicholas I. began to cripple Protestant operations, and by 1840 had put a stop to them all.* The Russian missionaries have, however, carried on their missions in the opposite extremity of the empire successfully.

The most efficient of these is Priest Benjamin, who commenced laboring in 1823 on the peninsula of Alaska in Russian-America. His main efforts at first were for the natives of the Alentian Islands. He established himself, at length, on one of them (Unalaska), learned their language, translated for them part of the Scriptures and several religious books, and taught them to read and write. It is said that, from 1830 onward, these Islands rapidly turned from heathenism to Christianity, and to this day remain among the most prosperous of the Russian missions. Priest Benjamin, after a time, removed to New Archangel on the Island of Sitka, southeast of the Alentian Isles, and near the part of Russian-America, which runs down the side of British-America. From this point he labored especially for the tribes on the southern extremity of Russian-America. Not much fruit was gathered by him, but foundations were laid on which other missionaries have built with success, having translated the Gospel of Matthew and some religious books for the natives. In 1845, one missionary, Sitziazen, baptized 530 of one tribe, the Kolustres. The number baptized here annually, since that time, has been about 40. The whole number of converts among them up to 1860, was estimated at 4,700. But on the whole, this mission is not regarded as very satisfactory. Greater success attended the work on Cook's Sound, further north and west, among the tribe of the Kenaiz. It is said that nearly all the tribe have embraced Christianity. The missionary, Nezvetoff, labored with good fruits among tribes on the rivers Kvickpack, Kooskovim and Nushayack, near Behring's Straits. The extreme northern tribe of

* Yet in Georgia some converts of the Basel mission held the truth without missionaries, and since Alexander II. has given more liberty, have been found possessing considerable Christian vitality.

Russian-America have manifested a strong tendency towards Christianity, and as no missionary has yet penetrated those wilds, small bands of them often come to the southern coast for baptism. In all these colonies of Russian-America, including the Aleutian Islands, there were, in 1860, 7 parish churches and 35 chapels, served by 27 priests. Of all the Russian missionaries, priest Benjamin is the most eminent. After laboring for years in Russian-America, he was made Archbishop of Kamschatka and Superintendent of all the Polar churches; with the title, "Innocent I." His diocese is one of the largest in the world; but he still, though very aged, visits all parts of it. Dean Stanley, in his Eastern Church, says:—

"Innocent, Archbishop of Kamschatka, is to the Russian Church, as the Bishop of New Zealand is to our own, an example of the revived missionary spirit in their vast Colonial Empire. Not in canoes or steamers, but in reindeer sledges he traverses to and fro the long chain of pagan islands which unite the Northern frontiers of the Asiatic and American continents, and has, it is said, brought many to the Christian faith."

This good archbishop resides in Kamschatka, surrounded by a number of zealous assistants, among whom some natives have won distinction. By their labors the Kamschatkadales were almost wholly Christianized, as early as 1847. Giving up nomandic life, they had settled in small villages, and 3,000 were attending the ten churches erected for them in different parts of the peninsula.

The tribe of Lamutes, on the gulf of Okotsk, have also been almost wholly Christianized. They have three chapels in the towns of Okotsk and Ajan. Among the people of the Amoor country, a mission has been established which bids fair to extend its operations into China.

The Christianization of Northern Asia is making rapid progress, and paganism is fast disappearing. Nearly all the tribes are furnishing their contingent to the native priesthood, for the training of which, a seminary has been established at Jakutsk. As Russia is pushing her border rapidly into the central regions of Asia, the Russian Church has before her a most inviting and extensive missionary field—all within her own country. How much is here properly signified by "conversion" and "Christianization," beyond giving a new name and substituting one form of idolatry for another, we have not the means of deciding. But, while in some cases it is nothing more, we hope in many it will be found a real change to a better life. This hope is inspired by the character of the great instrument in the work, Priest Benjamin, and especially by the fact that in several localities, if not in all, the Bible has been translated and the natives taught to read it. This makes a heaven-wide difference between these missions of the Greek Church and those of the Roman Catholics, where the Holy Word is not only not translated but studiously excluded. The Spirit goes in the Word, and we doubt not in the above fields has to a greater or less extent wrought in a saving manner.

We give these beginnings of Russian missions with deep interest, and with much hope for the future in regard to Russian evangelization from within her own resources. This hope is inspired by the one fact that the Bible is allowed, translated, and distributed by their missionaries. This forms a connecting link between the Greek and Protestant Churches, and makes it possible for them to

work together, as they did under Alexander I., and we trust will again under Alexander II., who has ordered their universities to make a new and correct translation of the Bible into the spoken language of the Russians. The New Testament is already finished and freely scattered. While it was coming from the press, single Gospels and single Epistles were struck off and distributed by the 10,000. It is to be noted that Alexander II. did this not at the suggestion of the Holy Synod, but apparently in opposition to their wishes.

When Rev. Dr. Baird was sent by the Am. Bible Society to Russia, for the purpose of promoting the translating and distributing of the Sacred Oracles in Russia, the Emperor took him at once into the Holy Synod—then in session—and had the case laid fully before them. On the point of the suppression of the edition which was issued in the time of Alexander I., the priests or bishops said, "You know, Dr. Baird, that that was a bad translation." "Yes, gentlemen, but has there not been time to make a better?" The result was what I have stated. There is much hope for Russia under her present liberal Emperor. Let all Christians pray for him and for her; that those 70,000,000 may be brought to the Saviour.

SUFFERING.

FROM THE GERMAN OF HARTTMANN.

Trial, when it weighs severely,
Stamps the Saviour's image clearly
On the heart of all His friends:
In the frame His hands have molded
Is a future life unfolded
Through the suffering which He sends.

Suffering curbs our wayward passions,
Childlike tempers in us fashions,
And our will to His subdues:
Thus His hand, so soft and healing,
Each disordered power and feeling,
By a blessed change renews.

Suffering keeps the thoughts compacted,
That the soul be not distracted
By the world's beguiling art.
'Tis like some angelic warder
Ever keeping sacred order
In the chambers of the heart.

Suffering tunes the heart's emotion
To eternity's devotion,
And awakes the heart's desire
For the land where psalms are ringing,
And with palms the martyrs singing
Sweetly to the harper's choir.

Suffering gives our faith assurance,
Makes us patient in endurance.
Suffering! who is worth thy pains?
Here they call thee only torment,—
There they call thee a preferment,
Which not every one attains.

Though in health, with powers unwasted,
And with willing hearts we hasted
To take up our Saviour's cross;
If through trial our good Master
Should refine these powers the faster,
What good Christian counts it loss?

In the depth of its distresses,
Each true heart the closer presses
To His heart with ardent love;
Ever longing, ever crying,
Oh conform me to Thy dying,
That I live with Thee above!

Sighs and tears at last are over;
Breaking through its fleshy cover,
Soars the soul to light away.
Who, while here below, can measure
That deep sea of heavenly pleasure
Spreading there so bright for aye!

Day by day, Oh Jesus, nearer
Show that bliss to me, and clearer,
Till my latest hour I see.
Then, my weary striving ended,
May my spirit be attended
By bright angels home to Thee!

POLYNESIA—PERUVIAN SLAVES.

Dear Sir—In the February No. of the "Christian World," you speak of the "ravages of Peruvian slavers" among the Polynesian islands. If no explanation were given of the affair, the impression might prevail that the Peruvian Government deserved censure. As South America and our country are being more and more drawn together by commercial interests, it is important, for the sake of true Christianity there, that our people should look favorably upon the Governments of the Spanish republics. The Government of Peru is not only liberal in spirit, but is earnest in its efforts to throw open the country to foreign commerce. Last summer, when in Peru, I saw some of the kidnapped Kanakas, and I conversed with a supercargo of one of the vessels which went out for Coolies. I also was permitted to take a copy of a document signed by the whole diplomatic corps of Lima, in which the Peruvian Government was fully vindicated in the matter. Enclosed I send you a translation of extracts from the original paper. The facts are briefly the following.

Some merchants in Lima and some foreign consuls who owned vessels, wished to engage in the Coolie business. The merchants found that the growing business of Peru would make an importation of Coolies profitable by selling them;—practically as slaves. The shipowners found that 3,000 of the Coolies was also profitable. The Peruvian Government was persuaded to lend its flag, but upon the *expressed condition* that no islander should be brought on board a Peruvian vessel without being first *informed* of his *destination*, and *voluntarily consenting* to come. Some vessels adhered to the contract, but several others, in violation of the stipulations of the Government, enticed the natives on board or violently seized them on shore. The moment the Peruvian Government heard of the prostitution of its flag, it withdrew the same from all the vessels in the trade, and gave orders that all the kidnapped islanders should be gathered together and returned to their homes—which is now being done if not already accomplished. The following e x tracts from that document, referred to, will exhibit a perfect vindication of the Peruvian Government:

"The Diplomatic Corp, assembled in Lima on 13th May, 1863, declare—That the diplomatic and common body deplore equally with the Peruvian Government the horrible acts which have been committed among the Polynesian Islands, in procuring Coolies *contrary to the stipulations of the Peruvian Government*. That they will take pleasure in assuring their respective governments that the Government of Peru has adopted measures by which morality, justice and humanity will be vindicated."

The testimony is signed by all the foreign ministers and consuls in Lima.

LIMA.

In the January No. of the magazine we spoke of Peru as presenting some very encouraging features for missionary work. We are in correspondence with a young man to go there this spring. The gentleman who furnished us with many of the facts for the former article has sent us the following communication:—

Rev. Dr. Campbell:—*Dear Sir*:—In accordance with your wish for information as to the disposition of the people of Lima towards the preaching of the Gospel and distribution of tracts among them, I will relate briefly one of my Sunday experiences in the latter work.

Having frequently conversed with the people of the country upon the simple doctrines

of the Cross, and the necessity of personal religion, I feared that while all were apparently deeply interested in what was, to them, news of a FREE salvation, yet in communicating my words to their friends at home, they would probably mix up their own ideas with what they had heard from me, and so in some degree counteract the good influence I wish to exert. As I had no Tract Society to resort to, I was led to make up a simple argument in Spanish from the Scriptures, and mainly in the language of the Bible, to show the natural depravity of man—the lost condition of the sinner—the need of a Mediator—the sufficiency and freeness of Christ's salvation, and that he alone could intercede; his invitation and the consequences of refusal; all of which doctrines, as I stated them, covered but a single page. I found a young printer, a "liberalist," one of that numerous class in South American who have lost confidence in their priests, and are waiting for a religion that commends itself to their hearts and consciences. He struck off a few hundred copies for me; and, by the way, he said to me afterwards, "that the doctrine of that tract was sensible and good; he was glad to hear of it, and had distributed some of the leaves among his workmen." I gave some copies to the few Christian friends I found there, as their opportunities were good, they being employed mostly in the large shops and factories, and having influence among great numbers of workmen, Peruvians as well as foreigners. We agreed to try the experiment of distributing these tracts about the city, and found no difficulty in disposing of them, nor did I hear of any cavilling at the doctrines among those who had read them. Certainly in my own experience I found but one who objected to the *new* doctrines, and he was a Peruvian physician, educated in Paris. He approved of all except the one point of justification by faith alone. He said "that was an unreasonable doctrine, for, if men could be saved without works, there was no inducement to be holy."

On the last Sabbath but one or two of my stay in Lima, I put a couple of hundred leaves in my pockets and went to a part of the city I had not visited in this work. During the previous week we had been around the city pretty thoroughly, though not in that quarter, and, though our work was generally known, and the priests, swarming everywhere, had undoubtedly picked up many of the tracts, yet we had not been insulted or in any manner opposed. The quarter I was now to visit was near one of the city gates, just under and inside the walls, where it was not considered safe for an unarmed foreigner to be found alone on account of the brutal violence and audacity of the blacks and Cholos, who, on holidays, like Sunday, come in from their haunts in the country and gather in that quarter. I was warned repeatedly by my friends not to go there alone; but it so happened that soon after my arrival in Lima, before knowing anything of the character of that quarter, I had traversed it in one of my daily walks of discovery, and seeing no indication of any disposition on the part of the people to injure me, I now felt confident I should not be harmed. Upon entering the street for that Sunday's work, I found near the corner of a dilapidated building, some twenty or thirty negroes and Cholos; some on horseback and some sitting on the ground, deeply interested in something one of them was saying. I approached them and distributed my leaves, informing them of the contents. They took them from my hands with eagerness. I found some could read a little, and these I directed to read to the others, which they began to do, and those who could not read, I directed to preserve the leaves as "the blessed words of our Lord," and to take them to their homes and make some one read them to their families. As I left them they gathered around one who was reading aloud. I had proceeded on my way but a short distance when one of the mounted negroes overtook me, and said, I had not given him a tract, and respectfully but earnestly asked for one.

The street was long and narrow. As I passed along I gave to every one I met, saying "these are the blessed words of our Lord." Soon the people ahead seeing what I was doing, hastened toward me, holding out their hands. They would cross the streets

to meet me. Others in the houses being informed that I was passing, came out, running after me for one of the leaves, and on being informed of its character would stop and read it, some saying they had heard before of this tract I was distributing. I met at last some policemen and gave to them, and they looked pleased and thanked me. Occasionally I would look back down the long street, deeply moved to see all reading or listening to others, and still standing apparently in the very spot where I had given them the leaves, as though held there by a supernatural power compelling them to read or listen.

On one occasion I was distributing the leaves among a crowd of market-women, and having nearly exhausted the supply on hand, I passed by one old woman, who called after me, saying, "Give me one, give me one. I am a fellow-creature." I always found the soldiers, who are all negroes and Cholos, very ready to receive the tracts, and many educated men to whom I presented them expressed their decided approval of them.

You can judge from the above how reasonable it is to expect success for God's simple truth in Lima.

THE FOREIGN FIELD.

ITALY.

We give two interesting letters from the Rev. Mr. Hall of Florence and the Rev. Mr. Clark of Milan, furnishing accounts of the great progress of the work in that land.

FLORENCE, Jan. 15, 1864.

DEAR DR. CAMPBELL:—In the January number of the Christian World, there are some errors, (though of no great consequence,) which perhaps should be corrected. *Stefano Cereghini* is not supported by his congregation, but chiefly by some person in Scotland, to which salary thus provided, the A. & F. C. U. adds annually the amount you have stated. He is principally occupied in teaching, though he also does the work of a *lay* evangelist. Since sending you the list of our laborers, Mr. Meek, who was attending the lectures of the Theol. Sem. here, has been called to his rest. The aid which has been accorded to him, there is good reason to believe, was not misapplied. Though not permitted to preach the Gospel himself, yet he had a very important influence on one who expects soon to enter the field as a minister of Christ. He recognizes Mr. Meek as instrumental in awakening that love of truth in his heart, which is so necessary in one called to preach the Gospel. So that we may say of Mr. Meek, through this young man, that being dead, he yet speaketh

To the list of laborers should be added the name of Rev. M. Peccenini, who is preaching at Sienna. Mr. Forneron, who was a teacher at Brescia, has been called to the same work at La Tour, his place at Brescia being supplied by another. A new school has been opened under the direction of Mr. Lantaret, which is taught by Miss Revel, from La Tour. I hope other names may be added to our list of workmen in this interesting field, when some arrangements now in hand, shall be completed.

From all places where our laborers are employed, I have recently received very encouraging accounts, showing that God's blessing attends the efforts made to give the light and knowledge of salvation to those who sit in darkness, and in the region and shadow of death. A colporteur says:

"As to the work which God has given me to do, I believe it to be full of blessings. The refusal of a Monk to discuss publicly some religious questions with me, the Lord has made the means of awaking a desire to read His holy Word, in the hearts of many persons. Not a day passes that I am not invited by some one to impart the knowledge which God has given me of his truth. Many are surprised that a simple colporteur and Bible-reader should have such a knowledge of the word of God as to hold a discussion with a Monk who is learned in Roman Theology. But by the grace of God.

I make them understand that it is not human wisdom that conquers, but the wisdom of God; and that he can use the most humble of his own children to beat down the strong holds of Satan; and thus the name of the Lord is praised by many."

Another colporteur writes: "I have had many interesting conversations with a Roman Catholic priest, who is convinced of the errors of the Church of Rome, and of the infallible truths of the Gospel, and expresses the hope that God will soon awaken the people of Italy to the necessity of reformation. But he is old, and poor, and fearful, and appears to lack courage to declare himself; I think his heart is in the way of truth, and I pray that the Spirit of the Lord may come to his aid. I am happy to think that some who attend our meetings appear to have derived some advantage from these religious conferences. There was one family on the point of being separated and scattered, on account of disagreements; the husband being under the influence of the priests, while the wife was inclined to follow the teachings of the Scriptures. He was induced to attend some of my evening meetings; soon the word of God seemed to find its way to his heart, when all discord disappeared from his household and the peace of the Lord reigned there. I hope that some of the seed scattered here and there during the month, will be blessed and produce fruit to the honor and glory of God our Saviour."

From the minister at Como I have received a very interesting letter. He says: "The work commenced at Como in July last by the minister of Milan, offers a wide field of labor for the Evangelist who has the charge of it. The meetings at Como are very well attended, in fact the place of worship is too small for the continually increasing audience. I need not tell you that our audience is not composed of the most elevated class of society; they are generally workmen who, in the stations of evangelization, are the first to be reached by the truth which brings salvation. The reason of this is that their humble and often difficult position, makes them feel the need of spiritual consolations, which the Gospel alone can give. They deeply feel the need of opening their hearts to the Word which gives strength for the trials of life, making known the infinite love of God in Christ: of a divine Saviour, who calls them to himself, in saying—come unto me all ye that labor and are heavy laden, and I will give you rest. Meetings are held regularly Sunday, Monday, Tuesday and Wednesday evenings. Thursday I am obliged to go to Argaguo, a little village some hours from Como, where are found about twenty brethren, with whom are often united other brethren from neighboring places. Friday evening, returning to Como, I held a meeting at the usual hour. Saturday evening is devoted specially to a familiar explanation of the Scriptures; a kind of catechism, and to the practice of sacred music; this meeting is often attended by 30 or 40 young people."

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Conflicts between the Government and the *codini* priests are of frequent occurrence. Eleven priests of Carassai were arrested recently for treasonable language spoken and printed in a call for contributions of money to the Pope. They were tried in Turin, and each one condemned to ten days' imprisonment and one hundred francs fine.

For a long time there has been a serious disagreement between Mgr. Caccia of Milan, who fills the office of Archbishop of Lombardy, on the one hand, and the municipal authorities and others friendly to the government, on the other. After months of annoyance and forbearance on the part of the authorities and people of Milan, a petition signed by many notabilities of the city, was sent to Turin, asking the interposition of the government for their relief. Mgr. Caccia was called to Turin, and after making fair promises of conciliation and loyalty, was permitted to return to Milan. His first acts, however, were in violation of his promises, and in defiance of the wishes of the government and people. Last week the Prime Minister sent again for the Monseigneur who, as the papers of the 13th state, "obstinately refused to go to Turin to give any explanation of his conduct." He arrived, however, the next day under a *military* escort, acting by order of the Prime Minister. He will find a home in the convent of the Barnabites, where he is likely to

have abundant time for reflection. May events like these, which are constantly occurring, be preliminary to the entire destruction of the great spiritual hierarchy, which has been like a mill-stone about the neck of Italy for centuries.

Yours, sincerely, &c., E. E. Hall.

Milan, Jan. 15, 1864.

My Dear Bro.—Every day evidences multiply of the heartiness of the people of Lombardy to embrace Evangelical truth. There is an immense field opening here for the exertions of the friends of the Gospel cause—plenty of soil ready to receive the good seed. What is now greatly needed is a working agency energetically sustained by Christians abroad. Very little has yet been done, almost nothing, if we compare it with what might well be done. Though important assistance has been rendered by various societies and individual Christians, yet no one society or association has taken hold of the work in Italy as vigorously as the case demands. What more inviting field can be offered to your Society or through your Society to the Christians of America? It is a rare opportunity now offered to you as the field is as yet comparatively unoccupied. It cannot remain thus long. Other agencies will surely come in to work in so inviting a field, and the danger is that different and additional agencies may be introduced not harmonizing with those already at work; in other words, new sectarian agencies which will tend to multiply still more division and jealousies. If Christians in America will now come forward to aid the Waldensian and Free Evangelical agencies, now so well at work, a greater blessing than can be told will be conferred upon this land. In every letter I have written I have earnestly asked aid for these in their fuller and more complete development. These two agencies are sufficient in number, and any new foreign sectarian instrumentality introduced would be most unfortunate. Then let all the sympathy and aid possible be given to these two, and it is just now they greatly need all that can be given. The work of Evangelization they have before them is immense, and they loudly call for help.

An efficient colporteur has been secured, and I have also become responsible for partly sustaining a teacher in the Waldensian school in Milan.

In a letter dated Feb. 1, he writes:

The girls' school in Milan connected with the Free Italian Church has hitherto been under the care of Mrs. Desanctis of Genoa, and she thus writes me concerning it:—"The girls' school entirely depends upon contributions we receive, and as this irregular mode of support is attended with very great inconvenience, we are very anxious to place it if possible on a more certain and permanent basis." She also earnestly requests me to interest myself in its behalf, and if possible make better and more permanent provision for it. Now I wish your committee, if possible, to become responsible for its support. This will be exactly in accordance with the plan I have so often urged upon you of aiding in the work of female education. There is no work more important at present here in Northern Italy. Female Christian teachers are greatly needed, and by taking this school under your control you will be making a good beginning. It has hitherto suffered from its necessary connection with the boys' school. It should have a different locality, and then I am confident the number would be larger. It has been impossible for Mrs. Desanctis to superintend it sufficiently, as she resides in Genoa, and hence it has not flourished as it otherwise would, but with liberal aid and good superintendence it can become a nucleus for a much larger school, and one of higher grade. The present teacher is faithful and efficient, and will do well for a time, but if it is to become a real efficient evangelizing agency, an American lady of energy and piety must help train the Italian females to become teachers. And as I have written strongly on this point it might be deemed sufficient, and yet I must say again there should be now in Milan such an American teacher sustained by your Society preparing herself for this work.

To make the present necessary changes such as Mrs. Desanctis proposes, and support this school, it would require perhaps

12 or 1400 francs the first year, paying teacher, securing and fitting up a place, &c. If the Society would take the responsibility I would promise my influence in interesting various individuals to aid in the enterprise. I do hope your committee will consider this matter favorably.

A thing of much importance for me to know is, how much your Society will permit me to do. I am so embarrassed with various applications, and the opportunities are so great and numerous, the calls so urgent, I know not what to do.

So with respect to the Bible Society, I have not been authorized as yet to employ colporteurs. I have had many applications. I could employ six or eight at once. Since writing this I have engaged a Bible colporteur.

Yours, truly, WM. CLARK.

GREECE.

We give below the following extracts from the letters of Mr. Constantine and Dr. Kalopothakes. The brethren are cheered with the hope of doing much for the cause of Christ. Mr. Constantine writes, Jan. 15 :

A year of our residence at Athens has passed, and we are especially thankful to God for the blessings we have experienced. We had many doubts and perplexing questions to study, discouragements to overcome, and bereavements to endure, yet the Lord has led us on thus far, and we are now permitted to understand more and more the nature of our situation. A year ago all was confusion and disorder here. A kingdom without a King. Now there is some order and some hope for improvement, having a king whom the people trust and adore. A year ago we reached Athens almost *unwelcomed* and unknown, but now we feel ourselves in the way for usefulness, and rejoice in the hand that guides us in our work. Last Sabbath no less than 21 immortal souls, of all ages, were gathered at our house to hear the word of God ; the most of these do not hear the Gospel from any other source. Perhaps we make a novel appearance Here sits the old white-headed gentleman bending down almost in two, having the palm of his hand at the back of his ear lest any word may escape his notice ; there sits a little child of five years evidently interested in the *conversations*, because he keeps as quiet as a lamb. There, again, is an old lady and a little girl, while the middle aged and youth fill up the interval between childhood and old age.

Our encouragement does not depend wholly on the increase of numbers, but also in the depth of interest. We meet here every Sabbath to discuss Bible themes with an *open Bible*, and thereby become acquainted with His word, and interested to learn our duties to man and God. We feel encouraged as we see some are beginning to understand this object and to benefit by it. "Is it proper for a Christian to reveal himself in case of persecutions," was asked two Sabbaths ago. "Yes," said some. "No," said others. Why "yes" or "no" we asked again. A "Christian" replied, we must never fear, because Christ said, "Fear not them which kill the body," &c., (Matt. 10 : 28).

Besides the Sabbath we have devoted Tuesday and Saturday evening to the same purpose. On Tuesday we see a few young men with whom we have began to study the Psalms, while on Saturday we have simply conversations on topics of religion and morality.

In order to induce some people to begin the reading of the Bible, I have published a plan whereby any person by reading three chapters per day and sometimes a little more, in a year can go through the whole Bible. Our hopes are in the Lord ; it is his work, and without his blessings there can be nothing done.

Dr. Kalopothakes, who prints the paper at Athens called the "Star of the East," says :

I have just printed another series of articles by which, I think, I have proved that celibacy is not scriptural ; that it is not authorized by any Synod as holier than married life ; that the Greek fathers were not in its favor ; that it is physiologically an

unnatural state, and that in a political and social point of view it is injurious to the world, and I concluded by proposing that the assembly should dissolve all their existing monasteries and use their property for preparing good and faithful preachers—that the system of ordaining unmarried men should be abrogated, and priests and bishops and all should be allowed to marry or not according to their choice. Strange to say, no reply has as yet appeared in any of the newspapers.

CHILI.

Rev. Dr. Campbell,
Cor. Sec. A. & F. C. Union.

Santiago, Dec. 30, 1864.

Dear Sir:—Mr. Wm. Wood, of whom I wrote, opened his book depository yesterday, in which Bibles in different languages and the Tract Society publications are exposed for sale. The first day an Irishman, a professor in the National Institute, came into the store and told him he would have trouble if he sold such books. He then took Mr. Wood in hand, and in a long discussion endeavored to dissuade him from his Catholic belief. His language was abusive and insulting. Mr. Wood has the advantage of having been born in this country and educated a Catholic. It was his mother's purpose to have educated him for a priest. Now when he is told "the Protestants have put such and such things into your mouth, and you repeat them parrot like," he can reply, "No, I speak of things which I have seen with my own eyes. I myself was educated a Catholic and taught to pray more to the Virgin Mary than to Jesus Christ."

A priest-ridden, ignorant man bought a Spanish Bible. To-day he returns it, saying it is not a correct translation. We anxiously wait the results of each day. I feel more desirous of reaching the native and foreign minds by means of books, since it is so impracticable to reach them to any considerable extent by preaching or by conversation with the means at hand.

It is hoped that Mr. Wood will be supported by the liberal commission on the sale of books which is allowed him by the Valparaiso Bible Society. If he should not meet a support in this way I think our Society would be acting but in accordance with its principles and practices to assist him a little. Believing the Society would not disapprove of it, I have advanced him some money which I cannot be sure of receiving again. May the Lord bless the enterprise.

TRANSITION IN SOCIETY.

There are times in the history of nations in which great changes in public opinion have been wrought with astonishing rapidity. Marvelous has been the revolution in public opinion in the United States, on the subject of slavery during the last ten years.

When the first shot was fired at Sumter, and the North saw slavery associated with treason, death, disrupture of the Union, and possible subjugation, the sleeping conscience was electrified—men then rose at a bound to a higher standpoint and looked with a clear eye at the real nature and consequences of slavery.

So here in Chili at the present time, there is going on a transition in public opinion on the subject of religion. When on the awful night of the eighth, their worship was found allied with death; then as if God spoke to them of his providence, and as if new light was shed upon the moral waste by the burning church, society has seen, has felt, has dared to speak, and has dared to act. The press denounce some of the abuses of the church. The *block press*, as it is called, i. e., the few papers under the direct control of the priests, are rabid. This party shows its weakness and malignant spirit by calling upon the people to defend the rights of the church by the sword, and by heaping unmeasured abuse upon all who oppose them.

The people are still too ignorant to expect of them important religious reforms in a day—but the soil is being broken up and every day the way is preparing for a more favorable hearing of the Evangelical truth. It is to be hoped that the Christian Church will not be slow to discern the signs of the times.

Next Sunday we again celebrate the Lord's Supper. There are nine professing Christians connected with our little congregation.

AN ITEM FOR THE CHILDREN.

Those two German girls which the French nuns decoyed away from my school have returned. The nuns had induced the oldest one, who is eleven years of age, to confess four times, and they were determined to persuade the mother to allow them to be baptized. As she did not wish to have them become Catholic she took them away.

As ever I remain yours truly,

NATH. P. GILBERT.

FRANCE.

LETTER OF PASTOR FISCH.

A Christian lady of this city, ready for every good work, lately gave us the means of sustaining an Evangelist in France. The money was sent to Rev. Pastor Fisch of Paris, with a request that he would appropriate it for the support of some missionary under their direction. Below we give his letter of acknowledgment. It shows that the Evangelical Christians in France fully sympathize with us in all our troubles.

PARIS, 13th Jan., 1864.

DEAR DR. CAMPBELL—I have to thank you for the fifteen hundred francs which you sent me for one year's maintenance of our Evangelist, Bonifas, at Fauquecure. Please convey to the excellent donor the expression of our warmest gratitude. We feel deeply moved on receiving such a large help from one person, at a time when the war is raging in your country. The Lord will remember such a gift from pure love. We have written to ask Bonifas for a report which will be sent to you. I think we may send it in French. If you would like to have it in English another time we would get it translated.

You will soon receive our Bulletin, which will show you that our work has very much extended this year. But what is it compared with that which remains to be done! What is an increase of 20 laborers when we think that there are still 36,000,000 of infidel Roman Catholics in France! I hope, my dear sir, that you will be kind enough to publish an extract of our next *Bulletin* in your periodical.

We think still much of you, and you had a large share in our prayers during that week of prayer by which we have begun our year. Poland has taken the lead in the feelings of France just now, but for us Evangelical Christians whose whole heart is set upon the questions now in progress in America, nothing may take any part of the interest which we feel in your affairs.

Very sincerely yours,

GEO. FISCH.

THE HOME FIELD.

THE work of the Society on the home field presents every month something encouraging — sufficient to stimulate us as Christians to increased effort. Our Italian school now numbers about 80 children. The Industrial School is reopened with good promise of success.

Our German missionary in Newark having collected one church and succeeded in securing for them a pastor and a house of worship, has commenced a new enterprise, with encouraging prospects.

Our missionary in the South is greatly encouraged in his work. The small-pox has prevailed in the city where he is, and the schools have been suspended for a few weeks. He writes:

The sickness has not interrupted my visiting among families, but I have rather increased these visits, and have found more of an open door into families of Irish and German. Besides my visits at the alms-house, city hospital, and our soldiers' hospital of 200, and some of the boats lying along the river, I have made 80 visits to these families, giving one or more tracts to each family.

I have visited moreIrish families this month than any month before, and received more encouragement. They have received Bibles and tracts from me with such freeness and gratitude as I have not seen before. I have placed nine Bibles into as many Irish families this last month, and two into German. Two more have been applied for. I have enquired of these families since, how they have kept and read their Bibles. I have seen their countenances lighted up with smiles of joy, saying they had read some portion every day, and even some twice a day. "One daughter was reading at noon,' said her mother to me when I called. They begin at the beginning, in some cases, and find it new to them. They have requested me to register their families in their Bibles, which I have promised to do.

My appointment, as one of the committee for the relief of the poor, has aided me much in my visits among those families. The jailor told me last week, I could go through the jail and visit all the prisoners. To this he objected awhile since. I intend to do this the coming Friday.

Our Bible-women are laboring "in season and out of season," intent on the great work of doing good. Nor are their labors in vain. Some few wanderers have been reclaimed and led back to the fold of Christ, while others have been pointed to the "friend of sinners," and found peace and joy in believing.

As the labors of these Bible women have been very similar, we give the following statement of facts from the reports of one of them :

During the last three years and a half, *five* different *Industrial* or *Ragged Schools* have been conducted by her, two of which have suspended, only temporarily, for want of suitable rooms. Three of them have been continued regularly for years, and well attended. Into these schools have been gathered over seven hundred girls, one third of whom, at least, have been the children of Roman Catholic parents, and most of whom have been taught verses of Scripture, and many of the sweet Sabbath School songs of the day.

Over nine hundred garments have been made in these schools, and distributed to the needy. The last year more than seventy aprons and three hundred and sixty-eight pocket handkerchiefs, have been made and given as rewards of merit to the children. Seven quilts have been completed, and several others are in progress at this time.

MISSIONARY INTELLIGENCE.

SUMMARY OF FOREIGN MISSIONARY WORK.

The following summary of the work of Foreign Missions is taken from the "Spirit of Missions." The Editor of that paper gathered it from a work lately published in England. The Summary is made up from the Reports of the various Societies for the year 1859, and clearly shows the efforts that are put forth for the building up of the Kingdom of Christ. Look it over, Christian reader, and thank God that you are permitted to have a part in the great work. Read the appeal here appended, then do what your hands find to do with your might.

Appended to the following statement is this appeal, which may be regarded as addressed to every man that reads it.

"Every token of the Divine approval which has rested upon the work is a call to you to aid in carrying it on. Each sacrifice, which the Lord has accepted, summons you to endeavor to bring others to his altar. Every time that Jehovah has answered the appeal of his Church by fire from heaven, He has said to you . *Be ye workers together with God.* All the trophies which have been gained, and all the victories which have been achieved upon this battle-field, loudly demand that you should labor to fill up the gaps made in the ranks of our Missionary band, as one after another dies upon the field. The successes of the Church enhance her obligations; and every fresh triumph is only another call for more labor and self-denial. The glorious results which missions have already achieved demonstrate the importance of the work which *you* have to do."

ASSOCIATIONS.	AGENCIES.	SCENES OF LABOR.	INCOME.
I.—BRITISH.			
The Society for the Propagation of the Gospel in Foreign parts.	500 Missionary Agents, Home and Foreign, including many Native Assistants, 300 Students, Catechists, and Teachers.	East and West Indies, South Africa, Australia, New Zealand.	$333,765
The Baptist Missionary Society.	75 Missionaries, 112 Native Assistants, 43 Schools, 6512 Scholars, 16,994 Communicants.	India, the West Indies, Western Africa, and Brittany in France.	132,565
The London Missionary Society.	153 Miss'ries, 700 Na. Agents, 183 Churches, 735 Schools, 33,625 Scholars, & 19,781 Communicants.	South Seas, West Indies, South Africa, Mauritius, India, China.	525,985
The Church Missionary Society.	227 Ordained Miss'ries and Assist., 2170 other Assist., 33,546 Scholars, and 18,613 Communicants.	Western Africa, Rupert's Land, India, China, W. Indies, N. Zealand, E. Africa, Constantinople, Palestine.	806,880
The London Society for Promoting Christianity among the Jews.	78 Missionaries, Jewish College.	Europe, Persia, Palestine.	193,805
The General Baptist Missionary Society.	8 Missionaries, 24 Assistants.	India, China.	17,500
The Wesleyan Missionary Society.	216 Ordained Missionaries & Assist., 1611 other Assist., 117,190 Scholars, 128,165 Communicants.	West Indies, India, China, Africa, Polynesia, Australia, etc.	645,381
The Church of Scotland Foreign Mission.	9 Missionaries, about 60 Assist, and Ag'ts, 3 Mission'y Establishments in India, and staff of Agents.	India, European Continent, the Colonies.	51,825
The Irish Presbyterian Church For. Mission.	11 Missionaries.	India, European Continent, the Colonies, Syria.	36,370
The Welsh Foreign Missionary Society.	4 Missionaries.	Brittany, India.	6,000
The British Society for Propagating the Gospel among the Jews.	24 Missionaries, Jewish College.	North Africa, European Continent.	28,090
The Edinburgh Medical Mission.	2 Agents.	China.	3,575
The Reformed Presbyterian Church For. Miss	4 Missionaries.	New Hebrides, Jewish Mission in London.	4,260
The Free Church of Scotland Foreign Mission.	28 Missionaries, 14 Na. Assist., 79 other Ag'ts, 10,000 Scholars, Missionary Establishments in India.	India, S. Africa, European Continent, the Colonies.	157,530
The Lew-Chew Naval Mission.	1 Missionary and 1 Assistant.	Lew-Chew.	1,510
The English Presbyterian Church For. Mission.	3 Missionaries.	China.	5,465
The United Presbyterian Church Foreign Mission.	35 Ordained Missionaries, 65 Catechists and Teachers, exclusive of Canada and Australia.	W. Indies, Wes'rn Africa, India, Sou'rn Africa, Syria, Nor'rn Africa, European Continent, the Colonies.	102,240
The Chinese Evangelization Society.	5 Missionaries, (1 Medical.)	China.	13,742,50
The Turkish Mission Aid Society.		Turkey.	18,910
The Christian Vernacular Education Society for India.		India.	8,940
		Total Receipts of British Foreign Missions . . .	3,094,338,50
II.—CONTINENTAL.			
The Moravian Missions.	305 Missionaries and Assist.. 74,538 Converts and Catechumens.	West Indies, Greenland, N. America, Tartary, S. Africa, S. America, Persia, Egypt, Nicobar Is'ds, Labrador, China, India.	72,265
The Netherlands Missionary Society.	23 Missionaries, 146 Native Assistants, 8290 Scholars.	East Indies.	37,500
The Basle German Mission.	51 Missionaries, 18 Assist., 69 other Assistants, 1212 Communicants, 2342 Scholars.	West'n Africa, India, China.	65,000
The Paris Society for Evangelical Missions.	14 Missionaries, a number of Native Assistants, 1300 Communicants.	South Africa.	22,725
The Rhenish Missionary Society.	21 Missionaries.	China, South Africa.	18,000
The Berlin Missionary Society.	15 Miss'ries & several Assist., about 200 Commu'ts and 600 Scholars.	South Africa.	20,750
The Evangelical Union for spread of Christianity.	5 Missionaries, 13 Assist., Miss'ries, 25 Male & Female Assistants.	India, Australia, the Chatham Islands.	3,980

ASSOCIATIONS.	AGENCIES.	SCENES OF LABOR.	INCOME.
The Evangelical Lutheran, or the Leipsic Missionary Society.	6 Missionaries, 67 Assistants, 2152 Communicants, and 890 Scholars.	India, New-Holland.	10,000
The North German Missionary Society.	12 Missionaries.	Africa, India. (about)	20,000
The Norwegian Missionary Society.	6 Missionaries and Assistants.	South Africa. (about)	10,000
The Berlin Missionary Union for China.	3 Missionaries.	China. (about)	5,000
The Swedish (Lund) Mission.	2 Missionaries.	China. (about)	2,000
		Total Receipts of Continental Foreign Missions . . .	287,220
AMERICAN.			
The Board of Commissioners for Foreign Missions.	26 Missions, 127 Stations, 131 Out-stations, 161 Missionaries, 8 Ordained and 4 Unordained Physicians, 224 Male and Female Assistants, 21 Native Pastors, 222 Native Preachers, 254 Native Assistants, 5 Printing Establishments, 153 Churches, with 23,155 Members, 8994 Scholars, not including Sandwich Islands	India, Indian Archipelago, Western Asia, European Turkey, China, West-Indies, Pacific Isles, North-American Indians, Africa	372,845
The Baptist Missionary Union.	84 Stations, 539 Out-stations, 66 Missionaries, 64 Female Assists., 220 Native Helpers, 192 Churches, 15,219 Mem., 88 Schools, 2000 Pupils, including Europ. agency.	Burmah, Assam, Teloogoo Country, North-American Indians, Europe.	110,900
The Methodist Episcopal Missionary Society.	56 Stations, 81 Missionaries, 30 Local Preachers, 6869 Members, 63 Schools, and 2535 Pupils, including the South Church.	North-American Indians, Western Africa, China.	84,245
The Episcopal Board of Missions.	16 Stations, 23 Missionaries, 3 Native Preach., 47 Am. and Native Teach., 1106 Church Members, 402 Scholars.	Greece, Western Africa, China, Japan.	99,476
The Society for Ameliorating the Condition of the Jews.	10 Missionaries, 7 Colporteurs.	America.	15,405
The Free Will Baptist Foreign Missionary Society	4 Mission., 4 Native Preach., 2 Ch., 75 Mem., and several Schools.	Orissa.	4,780
The Board of Foreign Missions of the Presbyterian Church.	56 Am. and 2 Native Missionaries, 25 Male, 79 Female, and 32 Native Teachers, 512 Church Mem., and 4000 Scholars.	North-American Indians, Western Africa, India, China, San Francisco.	237,975
The Foreign Missionary Society of the Lutheran Church.	5 Ordained and 2 Unordained Native Missionaries, 86 Church Members, 355 Scholars.	Hindostan. (about)	2,500
The Seventh Day Baptist Missionary Society.	3 Missionaries.	Western Asia, China.	2,115
The American Indian Mission Association.	6 Stations, 8 Sub-stations, 28 Missionaries and Assist., 21 Ch., 1300 Mem., 165 Scholars.	North-American Indians.	17,000
The Baptist Free Missionary Society.	1 Missionary, 3 Female Assist., 1 Native Pastor, 4 Native Teach.	Hayti. (about)	2,500
The Associate and Associate-Reformed Presbyterian Churches.	8 Missionaries.	India, Turkey, the Pacific.	(Income included in the acount of the Am. Pres'tn Board.)
The Southern Baptist Convention.	40 Missionaries, White and Col'd, 26 Assistants, 11 Native Helpers, 1225 Ch. Mem., and 633 Pupils.	China, Western Africa, North American Indians.	54,145
The American Missionary Association.	14 Churches, 1160 Mem., 9 Teach., 70 Male and Female Missionaries and Assistants.	West Indies, North American Indians, Pacific Is'd., Siam, California, Egypt.	45,150
The Nova Scotia Presbyterian Church Foreign Missions.	1 Missionary and several Native Assistants.	New Hebrides.	1,695
The American and Foreign Christian Union.	140 Missionaries and Laborers.	Romish and Greek Communities, .	80,485
		Total Receipts of American Foreign Missions, . . .	1,131,216

"In the *Cyclopædia of Missions*, from which the foregoing items are taken, the grand totals are not given; an omission which is much to be regretted. One can only realize the magnificence of the operations of Protestant Evangelical Missions by massing the figures and statistics of them all.

"The pecuniary result is—

British Foreign Missions, . .	$3,094,338 50
Continental " " . .	287,220 00
American " " . .	1,131,216 00
Grand Total, ...	$4,512,774 50

"The figures, however, from which these results are obtained are culled from the reports of 1859; and as, during the last year, the annual incomes of many of our leading missionary organizations have been largely increased, there is every reason to believe that the grand total at the present time is considerably higher; being somewhere about $4,750,000, or nearly a million pounds sterling.

"It is to be remembered, too, that these figures do not include the receipts of the purely Home Missions, either of Great Britain, the Continent of Europe, or America. Nor does this calculation include the money raised for the Bible and Tract Societies of the Protestant nations of the world; foremost among which stand our own British and Foreign Bible Society and Religious Tract Society. But Bible and Tract and Christian Knowledge Societies are essentially missionary in their character. It will not, then, be saying too much when we affirm, that at least a million and a half pounds sterling are annually raised by Evangelical Christians throughout the earth for Home and Foreign Missions.

"From the reports of the various Foreign Missions, it appears that about 2300 missionaries are at work in different parts of the earth, aided by nearly 7000 assistant missionaries, native pastors, and catechists.

"The numbers that compose the members of the various missionary churches, planted in different parts of the earth, can only be given approximately, as we are not furnished with the returns of several of the societies, as respects this part of their operations. The figures that *are* given in the *Cyclopædia of Missions* present us with a total of 310,524 members. But 12 British, 6 Continental, and 6 American societies, of different extent, are without any report of the number of their members. The 310,524 members are the total of the membership of 19 societies; but we are left without any returns of the membership of 24 other societies. Their returns, then, must be added. Besides, all the societies have received a greater or smaller accession to their converts during the last year. Hence, we may fairly conclude, that there are now quite half a million of persons making a creditable profession of Christianity, in connection with our various mission churches among the heathen."

INDIA.

SHOLAPOOR.—Mr. Harding, of the A. B. C. F. M., has been stationed in this city about a year. The prospects of the mission are encouraging. Many books have been distributed; and the number of attendants on preaching have been from twelve up to fifty. A church has been organized of twelve members.

RUNDRAPOOTOOR.—Rev. Mr. McFarlance, of the Church of Scotland Mission at Madras, baptized forty-one Christian converts at Rundrapootoor. The whole number of converts is between sixty and seventy. At the close of the meeting, the converts requested that they might have a girls' school opened in the village.

The Rev. Mr. Shoolbred, of the United Presbyterian Mission, was greatly encouraged in a preaching tour among the Mugra Hills. The people flocked in great numbers to hear the Word preached.

AHMED-NUGGER.—Mr. Ballantyne, of the American Mission, mentions, at this station, the baptisms of a girl thirteen years of age and a young man of eighteen, both of high caste.

CHINA.

The Rev. Mr. Burns, of the Amoy English Presbyterian Mission, having visited the Chinese Capital, met with unexpected encouragement. He obtained from the Chinese Government, on behalf of Native Protestants, a similar privilege to that granted a year ago to Roman Catholics—exemption from the duty of supporting Idolatry, and the ancestral worship.

The country Stations connected with Shanghai are in a promising condition. At one of them, there are already fifty converts, and about half that number under instruction as Catechumens.

Mr. Stanley, of the A. B. C. F. M., writes from North China, that the school suspended some months since on account of the wrong conduct of the teacher and his dismission, is re-opened, under more favorable prospects than before. Mrs. Stanley has not succeeded in starting a girls' school.—Mr. Blodget, after preaching each day, re-

quests such as desire to inquire concerning any point, to remain for prayer and conversation. A few seem somewhat interested.

WESTERN TURKEY.

Mr. Goodell wrote from Constantinople, Jan. 16. Numbers, from time to time, unite with the church in Constantinople, and last Sabbath two individuals united with the little church in Hass Keuy. It was a day of unusual interest and solemnity with us, for there had been no addition to this church before, from among the people of the village, for a long, long time. The little evening meetings, which we inaugurated at the commencement of 1863, and which continued through the whole year, were, I am persuaded, a great blessing to the church as well as to others. These meetings received a new impulse with the week of prayer, at the commencement of 1864, which we hope will continue and increase, to the very close of the year."

Mr. Ladd writes from Smyrna, "Six persons were admitted to the church here on the first Sabbath in January, four by letter and two by profession."

Mr. Parsons wrote from Nicomedia, Jan. 12: "The new year has been, thus far, a season of united prayer in all the churches connected with this station. The attendance in Nicomedia has been much better than that of previous years. The state of feeling in the church is much improved of late. Old quarrels have been settled, and at the last communion five persons were received to church fellowship, on profession of their faith. The church in Adabazar is not growing; its number is even decreasing. Some of its leading members have died during the past year, and others have removed from the place; but it is still united, and continues to support its pastor and school, though with difficulty." At Baghchejuk, the condition of the church seems to be improving since the resignation of the former pastor, in April, 1863. The pulpit has been supplied since September, by a graduate of the last class at Bebek, the ordinances are regularly administered, and at the last communion one new member was received. But there are several cases of discipline now in progress. Mr. Parsons says: "The heavy fall of snow has made it impossible to make tours during the winter, thus far. My itinerant helper is weather-bound in Nicomedia; but the gain is great to the church here, as he is a man abounding in faith and love and good works.

SYRIA.

In a letter dated Dec. 18, Mr. H. H. Jessup says: "We have just had a fast day in Beirut, and a blessing has come upon us, in the reconciliation of brethren, increased love and unity of spirit, earnestness in prayer, and zeal for the good of souls. Six persons are to be admitted to the church on the first Sabbath in January."

CENTRAL TURKEY.

Mr. Schneider left Aintab in December to visit England, at the request of the Turkish Missions Aid Society. He expected to spend about two months in Great Britain, laboring in behalf of the Society.

MADAGASCAR.

The story of King Radama being alive, is now, on the authority of Mr. Cameron, stated to be utterly false. Mr. Cameron speaks with satisfaction of the favorable reception given to him, both by the Government and the people; and declares that the consistency of the native Christians is worthy of all praise.

WEST INDIES.

The town of Puerto Plato, St. Domingo, has been destroyed by the Spanish soldiers. The Wesleyan Missionary premises were burnt; the town was pillaged, and hundreds of the inhabitants fled to Grand Turk, where the Wesleyans have large congregations.

STATE OF PALESTINE.

A communication from Jerusalem of the 24th ult., in the *Monde*, says: "The Porte is said to be about to send 5,000 Circassians into the Holy Land, to form a colony in the large and magnificent plain of Sharon, between Mount Carmel and Gaza. This project is not looked on with a favorable eye in Palestine, as it is feared that the Circassians, who, like the Bedouins, have a thieving disposition, may commit acts of brigandage on the pilgrims who flock annually to Jerusalem. This city contains, at the present moment, 600 Russian pilgrims, about 500 Greeks, and 400 Armenians. Palestine is just now thronged with English and American travelers."

The Sultan of Turkey has selected a number of youths from the Greek, Bulgarian, Armenian, and Catholic Armenian communities, in order to give them a free education in the military schools of Constantinople. He forbids the pupils to embrace the Mussulman faith.

BOOK NOTICES.

LUCILLE AND THE ABBE; *or, the Reading of the Bible.* By Adolphe Monod, D.D. R. Carter & Brothers.

This book is a plea in behalf of the reading of the Bible. It is designed to meet the objections of Roman Catholics against placing this book in the hands of the common people. The work of our Society with this class of people has led me to read it with peculiar interest. And we commend it specially to all our readers, as with the large increase of our foreign population, it embraces a question they will be called to meet frequently.

THE Messrs. Carters have published three more volumes of the Fireside Series, from the pen of A. L O. E. Also,

STORIES ABOUT JEWISH HISTORY, from the Babylonish captivity to the destruction of Jerusalem. "Paying Dear," and other stories," and "Esther Parsons, or Try Again," and other stories. These volumes are all of such a character as we can commend to all our families.

THE OLD PARSONAGE, or, *Recollections of a Minister's Daughter.*

THE PASTOR'S BIBLE-CLASS, *or, Familiar Conversations on the Holy Mountains.* Presbyterian Board of Publication, Philadelphia.

The first of these volumes contains a striking series of pastoral experiences with different individuals of a very marked character. The second is a series of interesting conversations about the mountains of the Holy Land.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF FEBRUARY TO THE 1ST OF MARCH, 1864.

MAINE.

Portland.	H. L,	2 05

NEW HAMPSHIRE.

Gilsum.	Dea. Amherst Hayward,	10 00
Manchester.	John A. Perry,	3 00
Francestown.	Jos. Kingsbury; special donation for Peru & L. M.,	30 00
Keene.	Daniel Adams, M. D.,	10 00

MASSACHUSETTS.

E. Taunton.	Levi Andrews,	2 00
E. Hampton.	Payson Cong. Ch. & Soc'y, S. Warner, Treas'r,	93 35
N. Andover Depot.	Thomas Kennedy,	1 00
Braintree.	1st. Cong. Chur. & Soc'y,	25 00
Bradford.	Cong. Chu. and Soc'y,	20 27
Monson.	A. W. Porter,	2 00
Springfield.	1st Parish,	62 45
"	Olivet Ch., Rev. G. N. Gould, in full,	20 00
"	North Ch. & Cong., to make Rev. J. C. Seelye, L M,	32 86
W. Springfield.	1st Ch. & Cong., bal.,	2 00
So. Hadley Falls.	1st Cong. Ch. & Soc. in full of L. M. for Otis M. Judd,	22 60
Lawrence.	Miss O. C. Marcy,	5 00
Chicopee Falls.	Cong. Ch. in part of L. M. for Rev. R. Foster,	18 85

CONNECTICUT.

New Britain	So. Cong. Ch. to make Dea. Chs. Peck a L. M.,	45 00
Milford.	Dea. T. Miles,	2 00
Hartford.	Morgan Lewis,	2 00
Fairfield.	Mrs. Ann H. Kellogg,	5 00
Greenwich.	Rev. Mark Mead,	5 00
Stonington.	2d Cong. Church,	21 00
	A Friend,	10 00
West Haven.	A few Friends, by the Rev. G. A. Bryan,	10 00
Wethersfield.	1st Cong. Church,	17 66

NEW YORK.

N. Y. City.	Part of Bequest of the late A. G Phelps, Jr.,	908 15
"	Am. Bible Soc., grant for Bible distribution & Colportage in Greece,	930 24
"	"E. R."	20 00
"	Am. Bible Soc., grant for Bible distribution in Italy,	2000 00
"	John C. Baldwin, to constitute H. P. Baldwin, L. D.	150 00
"	Market Street Church, by O. W. Woodford, Treas.	63 75
Astoria.	R. D. Ch., to constitute W. B. Bolles & R. Benner, L. M's.	60 00
Albany.	2d Presb. Ch., Rev. Dr. Sprague by Galen Batcheldor, Trea,	358 73
Brooklyn.	Estate of J. Bartlett, by C. E. Bell, Ex.,	475 00
Albany.	2d Reformed D. Chur.,	35 90
Ogdensburgh.	Presb. Ch.,—of which $30 to cons'te Chas. Lyons L. M., and $83 in part of L D. for Rev. L. M. Miller,	113 00
	M. E. Church,	10 28
Brashers Falls.	Presb. Church,	8 69
Potsdam.	Presb. Ch. to constitute two L. M's.,	64 50
"	M. E. Chu. in part of L. M. for Rev. Samuel Call,	18 33
Hopkinton.	In full of L. M. for Rev. S. Gilbert, Jr.,	20 18
"	Free Will Baptist Chur.,	2 26
Nicholsville.	Bap. Church,	10 25
Geneva.	Presb. Ch., W. H Smith, Trea.,	54 91
Albany.	1st Cong. Ch., by W. Gould, Tr.,	80 00
Saratoga Springs.	Jacob Myers, M. D.,	2 00

NEW JERSEY.

Mendham.	1st Presb. Ch. by J. S. Sutton Treasurer,	30 00
Millington.	Alex McEowen,	10 00
Orange.	1st Presb. Church,	130 74
Princeton.	Rel. Con. Soc. Theo'l Sem'y,	40 00
Bordentown.	A Friend,	5 00
Trenton.	A Friend for Italy,	100 00

PENNSYLVANIA.

Harrisburgh.	Rev. T. H. Robinson,	5 00

York.	Dr. Eisinhart,	1 00
Philadelphia.	1st U. P. Church,	17 50

MARYLAND.

Baltimore.	Ladies' Chris. Union Soc'y, in part,	11 00
"	Dr. Dunning's Church,	13 00
"	Dr. McCron's Ch, which constitutes Rev. John McCron L. M.,	30 10
"	So Presb. Ch. which makes Rev. J. H. Potter, L. M. in part,	15 01
"	2d Presb. Ch. which makes Rev. Geo. P. Hayes, L. D. in part,	77 00
"	Asquith-st., Pres. Ch. which makes Rev. J. S. Stuchell L. M.,	30 00
"	2d Eng. Luth'n Ch. for Italian Mission & which makes Rev. Joel Swartz L. M.,	36 07
"	Messrs. Cushion, Baker and Cushion, $5 each, in part of L. M. for Rev. F. Israel,	15 00
"	Messrs. Stevens and Son, Baker, Purviance, Kelso, Jr., and Cash $5 each,	25 00

ILLINOIS.

Spring Grove.	J. G. McQuisten for L. M.,	35 00
Rockford.	2d Cong. Chu. & Soc., Semi-Annual Contribution,	31 49
Galesburgh.	2d Presb. Ch.,	12 00
"	1st "	5 00
"	M. E. Ch.,	6 50
"	Mr. Roberts,	50
Delavan.	Rev. S. M. Templeton for L.M.,	10 00

INDIANA

Crawfordsville.	Presb. Sab. Schl. in full of L. M. for D. Hartley,	3 50
Richmond.	Orthodox Soc. Friends,	35 75
"	Prof. Jos Moore,	1 00

OHIO

College Hill.	Young Ladies of the Ohio Female College, Box of Clothing for the Cincinnati Industrial School,	
Cincinnati.	Two Friends, $2 50; Mrs. Carpenter, $ for material for schools,	3 50
"	Trin. M. E. Ch. Mr. Magill,	1 00
"	7th-st. Cong. Ch., W. Naesh,	5 00
"	6th-st. U. P. Ch., Mrs. McKay,	50
"	Union Bapt. Chu, Mrs. Holdridge,	1 00
"	Walnut st. Christian Church, Mrs. Webb,	1 00
"	David Carmichael, $7 50; Mrs. Wayne, $2; Mrs. Whitehead, $1,	10 50
Springfield.	1st Eng. Lutheran Church, which constitutes Rev. Timothy Titus L. M.,	31 20
"	2d Presb. Ch., which constitutes its Session L. M.,	30 40
"	Female Seminary,	13 75
"	United Presb. Chu., add.,	11 00
"	Cong. Ch.,	10 95
"	" Sab. Sch.,	3 40
"	Prot. Epis. Ch.,	8 50
"	Meth. Prot. Ch.,	1 25
"	Bapt. Ch.,	1 25
Springfield.	1st Presb. Ch. Rev. W. McGookin and family, $5; Mrs. King, $1,	6 00
"	Bapt Ch.,	1 25
"	Mrs. Warder,	1 00
Columbus.	Trin. Prot. Epis Chu. add., Mrs. Bates, $3, in full of L M. for Parish Library of said church,	3 00
"	1st Cong. Chur. to make M. B. Batcham and L.L. Rice L. Ms,	63 10
Massie's Creek.	U. P. Ch. Mr. S. Anderson,	5 00
Dayton.	1st Eng. Lutheran Chur., Three Messrs. Gebhart, $5 ea; A. Gebhart, $10; D. and J. Gebhart, $3 ea.; Messrs. Cahill, Phelps and Walker, $1 each; Two others, 25 cents each,	34 50
"	3d Presb. Chur., P. Mitchell, $5; Messrs. Barnet, Edgar, Morehouse and Mrs. Rogers, $1 each; Two others, 1 25,	10 25
"	1st Bapt Chu. Messrs. Crawford, Barney, Parker, Tomer, $5 each; Messrs. Thresher, Huffman, Payne and Mrs. Coffman, $3 ea; Messrs. Cornell, Kinsley, Beatty, Thompson, Darrow and Mrs. Corwin and Thresher, $2 each; Messrs. Thomas, Chamberlain, McKee, Compton, McIntyre, Payne, Stillwell, Thresher, Stevens, Leland, Barney, Gebhart, Crawford, DePrasky, Bomberger and Mrs. Parker and Mr. Hamilton $1 ea.; Messrs. Trump and Beaver 50 cents each; Others 45 cents, which constitutes Rev. H. Harvey, D D. and Caleb Parker, Esq., L Ms.,	65 45
Dayton.	1st Presb. Chur.. Messrs. Haas, Ells and Miss Fenner $5 each; A. Stoddard and Mrs Smith $3 each; L. Moore and wife, Mrs. Philips and Mrs. Grimes $2 ea.; Miss Johnston $1 50; Messrs. Pease, Osborne, Warpler and Mrs. Craighead, Wolfe, Rench, Conover, Craighead, Dodge, Wood and Lowes, $1 each; Miss Boyd $1; Mrs. Rench and Storet 50 cents each; Three others 25 cents each,	42 25
"	Third-st. Presb. Church, Messrs. Waggoner and Smith and Mrs. Baker $5 each; Mrs. Howard $3; Messrs. Kimble, Lyttle, Hatfield, and Shaw $2 each; Messrs. Kenney, Hamilton, Woodhull, Babbitt, Hull, Butterfield and Mrs. Eastabrook $1 each; Mrs. Bidleman and Arnold 50 cents ea.; Mrs. Bunstine 25 cents,	34 25
"	1st United Presb. Ch Mr. Anderson $5; Mr. Cuthbutson and Mrs. Bates and Dover $1 each; Mr. Mc Masters 75 cents; Mr. Miller, 50 cents,	9 25
"	Young Ladies' Cooper Female Institute,	9 05
"	Cong. Chu. Messrs Twitchell, Ellis, Daniels and Mrs. Jewett $1 each; Mrs Clark $1 50; Messrs. Young, Kellman and Molar 50c. each; Mrs. Folkerth 25 cents,	7 25
"	Christian Ch. J. W. Darrow,	1 00
Sidney.	U. Presb. Ch.,	5 40
"	M. E. Ch.,	3 00
"	1st Presb. Chur.,	14 90
Zanesville.	2d Presb Ch.,	15 00
"	R. Q. Beer,	1 00
"	Mary Davidson,	25
New Concord.	Rev. H. P. McClurkin,	1 00
Steubenville.	1st Presb Ch.,	11 00
"	2d "	17 00
"	United Presb. Ch.,	8 50
Urbana.	Bapt. Ch.,	4 50
"	Presb. Ch.,	6 10

MICHIGAN.

Detroit.	1st Presb. Ch.,	68 00
"	Fort-st. Presb. Ch.,	13 00
"	LaFayette M. E. Ch.,	6 00
"	Chs. Byram,	1 00
"	Westminster Presb. Chur., Individuals,	4 00
Ann Arbor.	Bapt Ch.,	8 50
"	M. E. Ch.,	5 25

CANADA.

Prescott.	Presb. Chur.,	6 60

THE

CHRISTIAN WORLD.

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FACTS IN THE LIFE OF

THE LATE ARCHBISHOP HUGHES.

Having been an observer of the late Bishop Hughes' public life ever since his first appearance as a prominent Romish priest among us, I wish that every man who is disposed to judge of him fairly, and award him the deserved meed, should read something else than the writings of newspaper editors. I have never had any personal acquaintance with the late Archbishop, and never even saw him in my life, though I have been a resident in New-York during his whole career, and more engaged than most men in scrutinizing his public conduct. What I shall now say will be very brief, but may assist others in giving more details than can find room in your pages.

The late Archbishop was challenged to hold a public discussion with the late Rev. John Breckenridge, about the year 1834, on the question whether the Roman Church is not the enemy of civil liberty. He accepted, on condition that the question should be extended so as to include the Presbyterian Church. As the discussions were published in a volume, under the supervision of the contestants, the reader is referred to them with but one remark, viz.: that Dr. Breckenridge informed the present writer that he believed Bishop Hughes was not the author of the papers which he had read; and he knew that the proof-sheets were sent to Philadelphia, for the return of which he sometimes had long to wait; and that the published papers were in some places very different from the discourses delivered.

Some time before Bishop Hughes began to object to the Public School Society of this city, an effort was made by some of the trustees, in one of the sections, to introduce the reading of a chapter in the Bible by the teacher of each school, at the opening of the exercises, and a donation of a liberal supply of Bibles was granted by the American Bible Society, which it was intended to allow the scholars to have before them at that time. When the project was brought before the Board, one

man only at first objected. He was a Romanist, who was apparently kept there for the purpose of preventing such changes as his clergy might not like.

Not far from the same time a formal recommendation was made by one of the sections to the Society, for the preparation of a class-book on Christian morals, for use in the schools, which was rejected on account of objections raised by one of the trustees.

When Bishop Hughes commenced his public denunciations against the Public Schools, not long after, one of the chief points which he insisted on was, that no *morality* was taught in them. Probably many may have thought that objection was a just one, who did not know there was no ground for it.

But there was a measure submitted to by the trustees, which proved their wish to yield to the demands made, but which can hardly be ever regarded in future without a blush. Several sentences in some of the school-books, which though containing indisputable facts, or truly American sentiments, were so strongly objected to that they were ordered to be blotted out, with broad lines of printer's ink ; and in this state the books were returned to the schools.

But, assisted by certain politicians, whose *professions* were of the most *disinterested* kind, the whole system of our Public Schools was overthrown, and the Ward Schools established in their places. What the "Public Schools" would have been by this time, if they had been continued, we need not pretend to conjecture. What evil consequences followed from the change in the few first years, may be imagined from a few facts, which justified the anticipations of some men best qualified to judge. The old trustees had each to pay $10 for the privilege of being elected ; and then were expected to possess both capacity and diligence in attending to their onerous duties. The committee on teachers would devote three evenings to the examination.

Bishop Hughes took an active part in various political matters at different periods, both in his sermons, lectures and writings in newspapers. On several occasions, he was believed to be the author of articles which were published anonymously ; and these wore peculiar marks, by which some attentive readers confidently claimed to recognize his pen. In the great plan of an Irish rebellion, which ended with the affair of Slievegammon, he took an open part ; as he did in that of the bones of Saint ***** ; in the public honors to Archbishop Mosquera ; (exiled from New Granada for refusing to submit to the laws ;) in advocating the collection of Peter's Pence for the Pope, after he had fled from Rome to Gaeta, from the indignation of his people ; in condemnation of the Roman Republic ; in importing the murderer and adulterer Bedini, for the purpose of subjecting the laws of New-York to the

canon law of Rome; in his controversy with Mr. Erastus Brooks on holding church property, &c., and in various aspersions of Protestantism, as the origin of bigotry, persecution, superstition, &c. There might be composed a large volume of the various writings produced on both sides during the successive discussions which arose on these subjects.

It happened that intelligent foreigners were at hand, who, in some cases, rendered important aid to the opponents of Bishop Hughes, by supplying facts not within the reach of Americans generally. Some of these threw new light on certain things of importance in Italy and elsewhere, which were used with effect. In the days of Bedini, that profligate Nuncio of the Pope, the Italian and German Liberals rose in earnest, seconded by Gavazzi, who exposed his designs with peculiar eloquence. The effect was such a storm of indignation, that Bedini, who had been honored with a distinguished reception at Governor Seymour's house in Albany, finally fled from this city in a steamtug, with as much apostolic courage and reliance on heaven as Pius Ninth displayed when he left Rome in the disguise of an Austrian lackey.—Bishop Hughes then made one of his repeated voyages to Cuba, *for his health.*

There were many writings which appeared at different times in papers, sometimes his acknowledged organs and sometimes not, which were supposed to be his, and answered accordingly, an examination of which is necessary to a complete view of the discussions and occurrences of his times: but no room is afforded us to advert to them. A few remarks on his manner of writing and conducting a controversy will close this article, which is already much longer than was intended.

Notwithstanding what has been said of his learning and ability, no one who had engaged in controversy with him in the newspapers ever succeeded in keeping him to the point. He had many different ways of drawing off an antagonist from the main subject or question, whatever that might be; and with one or another of these he often succeeded. Sometimes he would bestow compliments, then attempt a jest, then take offense when it was not intended, then make long excuses, then accuse, threaten, or appeal to his Christian humility, poverty, &c., &c. Drs. Breckenridge and Murray and Mr. Brooks were not flattered off from their points, nor amused, nor frightened, nor irritated, and their several writings are well worth reading. Gavazzi was not favored by a contest with Bishop Hughes, who, for some reason or other, seemed not inclined to attack him even in a word.

Enough has been said, for the present, to show the reader that the political newspapers, in the praises they have uttered, have not *quite* exhausted the subject.

EVANGELICAL CHURCH OF LYONS.

As we have for years co-operated with the Evangelical Church of Lyons, we lay before our readers an interesting communication from the Rev. Mr. Cordes, Secretary of the Committee of Evangelization.

LYONS, 7th January, 1861.

REV. DR. A. E. CAMPBELL—Dear Sir, and Christian Brother:

There is a singular contrast between the facility with which our work of evangelization is favored, as it regards the humbler classes of society, and the repugnance we meet with almost whenever we attempt introducing the Gospel to those belonging to the upper ranks. One of our band of laborers in a late visit met with the proprietor of the house, and engaged in serious conversation with him. Taking his interlocutor for a pious Catholic, the gentleman very freely expressed his views concerning the Pope and auricular confession. Our friend refuted his arguments by quotations from Scripture, and in progress of conversation advocated the doctrine of salvation through grace and by the blood of Jesus. The interview had lasted full an hour, when the gentleman took our friend by the hand and said: I am happy, sir, to have had the pleasure of conversing with you on these important subjects. I hope it will not have been for the last time, and shall be thankful to receive a visit from you. But our friend had scarcely left the room, when the gentleman, inquiring about him, and finding he was a Protestant and an Evangelist, said: "I regret having gone so far with him—what a pity he should be a Protestant!"

There are in Lyons a goodly number of pious Roman Catholics, who, when meeting with or hearing of a serious Protestant, are wont to make the same exclamation. They deem Protestantism itself to be a heresy. Others are less illiberal—the following is an instance in proof: Our Evangelist was introduced to an influential Roman Catholic, member of several fraternities, &c.; and well knowing our friend by reputation, he spoke to him, not of the Pope and confession, but of faith, good works, charity, and things in which pious Protestants and Catholics might join to do good. He even accepted some tracts, and said, "I know that serious Protestants prefer *your* church because they consider the Gospel to be faithfully preached there. I moreover believe with you that at the present time all men of faith ought to unite in combat against unbelief, and that there ought to be more toleration in this respect than what has existed hitherto." This was said in consequence of an allusion that had been made to the Congress of Maline. Might we not here in our turn exclaim and say—What a pity that men like these, too far enlightened to remain strict Romanists, should not come out and become infant Protestants! they would, with God's blessing, soon get more enlightened and grow up to good Gospel Christians.—Indeed it is mainly among minds of this tendency that we find, even in the humbler ranks, our Christian recruits, whilst, strange to say, they resist in the higher—here at least,—so that our evangelical Christians may be yet, at the present day, as truly designated by the title of 'the poor of Lyons, as they were in the days of Peter Waldo of old. Sometimes the priests themselves, who, whilst by pompous language they are exultingly holding up their religion high

as heaven, and exclaiming, 'Without the pale of the Church no salvation'—become the instruments of detaching from their church those whom the Lord has chosen for salvation as members of His church. Mr. and Mrs. M. had long been visited by us, and shown a disposition favorable to the Gospel; but the thundering sentence, 'Without the pale of the Church no salvation,' had irresistibly held them back. Being poor, they had been obliged to put out their new-born infant to nurse at a distance, whither the anxious mother one day traveled to see the child. A priest mounted the coach outside, but having learnt that a female was *inside alone*, he soon fancied he should be better inside also, and under pretext of the air being chilly, he begged leave to change his place, which being granted, he seated himself over against Mrs. M. He then drew out of his pocket a book, and began reading in it, and soon presented it *open* to Mrs. M., asking if she knew *that?* Shocked and horrified at the filthy picture exhibited to her view, the poor woman turned away from it with disgust. Whereupon the unhappy man said: "Why should you take such offense at this? Is it not written somewhere, 'Prove all things, and hold fast that which is good?' and this is what I am doing." He then tried to calm her fears by some suitable words, but only for a time, for as the journey approached its term, his language again became offensive and only ceased upon Mrs. M. firmly threatening to call for help and openly expose his indecent behaviour. At last, at the journey's end, the wretched priest, still bent upon his iniquitous purposes, said—"Well, Madam, don't be cruel,—if you will accompany me to breakfast, I shall pay the treat, and we will make peace." Hereupon, Mrs. M. exasperated, broke out in loud imprecations against her indecent persecutor as he was leaving the coach and sneaking off as clandestinely as he could, to escape being hooted by the public. Conduct like this needs no comment; it does not often, however, as in the present case, end half way, nor is it always so visibly overruled for good to the party tempted; for Mrs. M. and her husband have from that day withdrawn entirely from the Church of Rome, and their walk and converse afford well-founded hopes of their soon becoming enlightened and living Christians.

If Catholic priests are throwing stumbling blocks of uncleanness in the way of the unwary, Catholic laymen are not wanting to bring up the rear and throw in their weight of rationalistic philosophy and incredulity. Renan, at this moment, stands foremost among Catholic infidel writers—an honor acquired through his recent *Life of Jesus*. The French are fond of novels, and Mr. Renan seems to have aimed at rendering his book popular by the unheard-of attempt to pourtray the character of our blessed Lord in all the variegated colors of the life of some adventurous wanderer strolling through the East. If his object has been to secure an extensive circulation of his book, he has undoubtedly attained it, with moreover what might be termed the moral success of the work among the irreligious, the unbelieving, and the indifferent. The pious portion of the public do not appear to have been seriously affected by it, except by way of regret, whilst as to *our* Church, we bless God to be enabled to say that we do not perceive the faith of any one of its members to be shaken by it. On the contrary, our friends generally, both in town and country, perceiving that the book has excited public curiosity and is calculated to prove hurtful to numbers, are desirous of getting conferences held here and there for the purpose of refuting Renan's

work, and at the same time of seizing the present providential opportunity for proclaiming evangelical truth at a moment when great numbers are inclined to listen from curiosity. We are endeavoring to arrange something of this nature.

Besides several stations in which we supply regular preaching, there are openings in adjacent localities, one of which is manifesting an ardent desire of *stated* services. Some of the inhabitants, it is true, attend from time to time at Lyons, but the distance is too great for many of them, and the want of a place of worship of their own is felt very sensibly. It is talked of in popular converse, and is of course blamed and opposed by the priests and their friends. Indeed the Notary has convoked the principal inhabitants concerned, to his office, and remonstrated with them on the danger of their proceedings, but to no purpose; his animadversions were met by firmness of decision on all hands. A list of subscriptions for the erection of a chapel has produced signatures to the amount of 14,000*f.* The following Sunday one of us, accompanied by an Evangelist, went to preside at the meeting, which when near its close was interrupted by the appearance of the Mayor and a Gendarme summoning them to disperse, and pronouncing the assembly dissolved. Yet all remained and did not withdraw until after the closing prayer. The public functionaries took the names of all present, and since then apprehensions are entertained of legal proceedings being adopted to prevent future meetings. We recommend the case to the prayers of our friends whilst we commend the cause to the Lord himself.

We have had the privilege of receiving fifty-one new members to the church during the year just ended,—of the number was a young female, who after a few months' stay in our Infirmary, (where divine service is held every day,) was brought to the knowledge of the Gospel, and gave evidence of a most lively faith, in which also she died, happy and peaceful in her Saviour. She was a poor foundling child, and had been living twenty-four years in a world where strong temptations try, without ever meeting with any one to bring her acquainted with the Saviour, until she was most providentially received into the Infirmary, where her life and death proved most edifying. Praise be to God!

Believe me, dear sir, with best wishes and prayers for your own and all yours welfare, and the increasing success and extension of your excellent Society, as well as for peace to America, with freedom all the world over,

Yours most fraternally and affectionately in Christ, C. A. Cordes.

BELGIUM.

The reader will find in the Report of the Evangelical Society of Belgium, a history of the work of evangelization in that country from the commencement. It is a report that will amply repay the reader for its perusal. The Society asks the prayers as well as the co-operation and aid of all who love the Lord Jesus Christ.

TWENTY-FIFTH REPORT OF THE EVANGELICAL SOCIETY OF BELGIUM.

This Report exhibits an array of facts which must be alike interesting and encouraging to the friends of the kingdom of God, especially to those who take

a sympathetic and active part in the evangelization of Belgium. It presents a general view of the state of religion in Belgium twenty-five years ago—briefly shows the character and extent of Protestantism at that period, and the poverty of its resources, and next gives a statistical summary of its subsequent progress, and a picture of Protestantism as it now exists.

The Report reminds us that Belgium was, twenty-five years since, the most Popish country in the world; that even the infidel portion of the nation was persuaded that Christianity and Popery were one and the same thing. Protestantism was confined to seven congregations, for the most part very small.—Four of these were composed entirely of foreigners; the three others of Belgian Protestants. These three comprised a population of 6,700 souls—being the full number of Belgian Protestants at that epoch. The seven Pastors at the head of these seven churches were all foreigners; they received their salaries from the Government. Four of them were orthodox and pious men; they took a sympathetic and active part in the foundation of the Evangelical Society (Societè Evangélique); the three other pastors were strongly opposed to the dissemination of the Holy Scriptures, and to every work of evangelization.—These seven churches still exist, and four others are added to their number; they have thirteen pastors paid by the Government, and compose that section of Belgian Protestantism paid or salaried by the State. These eleven churches form no part of the Evangelical Society; one of them was formed by the labors of the Society, but separated itself from it ten years ago.

The Evangelical Society was founded at the close of the year 1837. The first attempts at evangelization which led to the formation of the Society were essentially due to the Agent of the British and Foreign Bible Society, Mr. W. P. Biddy. The committee was composed of three of the pastors mentioned above, of the agent of the Bible Society, and of two or three brethren who also came from abroad. The Belgians had no part in this work at its commencement, for the simple reason that no pious Belgians acquainted with the Gospel were to be found, except among a small group of men, working in the coal-mines at a village not far from Mons, and who had recently quitted the Romish Church.

These few facts may suffice to give some idea, however incomplete, of the labors of the Evangelical Society, and of the blessing which it has pleased the Lord to confer upon it. The work of the Society divides itself into four principal parts:—

1st. *Preaching*, properly so called, by which stations are first formed and then churches. 2d. *Primary Schools*, which are at once a means of evangelization outside the precincts of the congregation, and of the development of religious knowledge within it. 3d. The *publication* and *printing* of tracts and o religious books. 4th. The *dissemination* of the Holy Scriptures and of religious works, which, in its turn, is subdivided, and comprises the colportage, a bookshop at Brussels, depots in the Provinces, and the gratuitous distribution of tracts. Let us begin with the publications:

The Society has printed 252 different works, of which 183 are in French and 69 in Flemish; a considerable number of these works have passed through several editions, and in all 410 editions have been issued. Of the above 252

works, forty-four are original compositions; thirty-nine of the 252 form volumes of from 116 to 750 pages; the rest are smaller treatises.

Among these publications are comprised three magazines, two of which are monthlies—"Le Chrétien Belge," (The Belgian Christian,) and the "Glaneur Missionnaire," (The Missionary Gleaner,) in French; the third, "Flaemisch Evangelic Code" (The Flemish Evangelical Messenger) is in Flemish.

The total number of copies printed in French and in Flemish amounts to 1,216,432, which have cost 113,605 francs,—£4544 4*s* 2*d*. The sum total of the donations made by the London Religious Tract Society for this object is 43,793 francs,—£1751 15s. During the first five years of its existence, the Society printed 99,200 copies of tracts only. During the last five years it has printed 583,205 copies of tracts and different volumes.

Dissemination of the Holy Scriptures and of Religious Books.

There have entered into the Central depot of these publications 1,300,000 copies of different works. There have issued from it 1,006,022 copies. The Holy Scriptures are not included in this enumeration, because the Evangelical Society draws from the depot of the British and Foreign Bible Society, and from this depot there have issued 272,315 Bibles or New Testaments. During the first seven years of its existence, the Evangelical Society employed only one colporteur; for the past fourteen years it has had in its service regularly from eight to ten. For the course of the last twenty-five years these colporteurs have performed an amount of work equal to that of about 150 colporteurs working for one year. For the last three or four years the most important part of their occupation has been that of Bible-readers. They have ready access to houses for reading the Scriptures, giving simple expositions, and for prayer.

Book-Shop, founded at *Brussels* in 1848.—This is the only Evangelical or Protestant library that has ever existed in this kingdom. It receives all the Evangelical publications that appear in the French language. It has also a small depot of the publications of the London Tract Society. There have issued from its store-rooms, since its foundation, 150,000 copies of different works in various languages.

Stations and Churches.—The Society has at present twenty Churches and Stations, at the head of which there are eighteen Pastors and Evangelists.—Three of these churches are composed partly of Protestants by birth, and partly of Roman Catholics converted to the Gospel; but the latter are the majority. The remaining seventeen are composed entirely of ancient Roman Catholics. There are many of them in which you will find only one single member of Protestant origin, and whose pastors are themselves ancient Roman Catholics. In two of them there is not to be found a single individual who ever belonged to Protestantism. They are spread over the great towns and principal centres of the industrial population. Six to seven thousand souls reclaimed from Popery are joined to these twenty Churches or stations. The number of hearers who attend public worship in these various chapels on the Sabbath and during the week, amounts to more than four thousand. Besides these thousands occasionally hear the tidings of salvation by the preaching which takes place in the

Cemeteries and elsewhere. We may safely estimate at several hundreds of thousands the people to whom the message of mercy has been proclaimed within the last twenty-five years. The following facts give a brief outline of the Society's labors and means of operation.

Twenty Churches and Stations established in the principal towns and chief centres of population, having branch congregations and Sunday-schools, and continually extending their action over neighboring places.

Twelve Schools regularly attended by 675 children.

Colportage of the Bible and religious books in the towns and rural districts.

A depot of Publications and a *Religious Book-Shop* at Brussels, and auxiliary depositaries of books in the provinces, from which have issued 150,000 copies of tracts, pamphlets and religious books. The laborers are forty six in number, consisting of twenty-three Pastors and Evangelists, including the Evangelists of the Deaf and Dumb; fourteen school-masters and mistresses; eight Colporteurs and Scripture-readers, and an Agent for the Book-Shop and Depot of Publications. Of these twenty-three Pastors and Evangelists, ten have come out from the Church of Rome; three belonged to the clergy. With the exception of two Colporteurs and Bible-readers, all the teachers but one belonged themselves or their parents to the Romish Church. Ten ministers of the Gospel have sprung from these churches, and six young men are at present pursuing theological studies.

Prejudices of old standing, which raised a formidable barrier between the Gospel and the Belgian people, have been overthrown, or rudely shaken. Numerous conversions, bearing the seal of the Holy Spirit's operation, have made the title of Evangelical Christian honored far and wide by the happy moral transformation they have wrought. Notwithstanding the calumnies put forth to misrepresent the doctrines and character of Protestantism, and in spite of the efforts of its adversaries to blacken the fair fame of Evangelical professors, their religious and moral principles have won the esteem of the public.

The Churches, notwithstanding their poverty, notwithstanding false brethren that creep in among them, are centres of light, and witnesses to the truth as it is in Jesus. Their light does not shine in vain; their testimony will bear its fruit, and will glorify the Lord who has redeemed them. If you visit these young churches, so lately come forth from Popery; if you be present at their worship, at their prayer-meetings; if you engage in conversation with them in the bosom of their families; if you inform yourself of the change produced in the conduct of these new disciples of the Gospel, and of their work of piety, you will be very speedily convinced that this work is of God, and is "to the praise of the glory of His grace." The progressive development of this work is not arrested: for eight years past, the Society has founded every year a new church; and at this moment, if it had the needful resources of men and money, it could set to the work three new preachers of the Gospel and more colporteurs, acting as Bible-readers. These new workmen would find their field of labor quite prepared for them.

It appears to us then that the Belgian Evangelical Society is clearly entitled to ask more effectual aid from the friends of the Gospel than it has hitherto re-

ceived. Its existing resources are insufficient to meet the pressing wants of the populations it is now evangelizing. It cannot even support the laborers whom it now employs, if more efficient help be not afforded to it.

On the 30th June last, its Treasurer's account presented a deficit of 19,144*f.* The "Chrêtien Belge" in its last number announces that the present deficit is 31,000*f.*—£840. This is a burden beyond the strength of the administrative committee to bear. Let those who can stretch out a helping hand, not hold back; for once more be it remembered, it is a work of God that is in urgent need of help.

THE CURIA ROMANA.

BY L. DE SANCTIS, D. D.

Of the Curia Romana the Pope is the head, he being, in the eyes of Roman Catholics, *the Church;* his voice the voice of God; his ordinances the ordinances of the Church, to which blind and unquestioning obedience is due, however contrary they may be to the Divine Word. There is no order, decree, dispensation, or indulgence, which does not emanate from him. But how, it may be asked, can one man be sufficient for these things? How can he direct the whole body of the Roman Catholic Church? By means of his Curia, of which he is the supreme head.

This Curia is so admirably organized, that to my thinking no system can surpass it, and hence many Protestants are caught in its snares. Its one defect (apparent, however, only to those that believe the Gospel) is, being a thoroughly human organization, and entirely opposed to that which the Holy Spirit has bestowed upon the Church of Christ. It has been the master-piece of Satan for eighteen centuries, and hence its perfection. Protestants and Catholics, who are ignorant of its nature, believe that the Pope does everything, because everything is done in his name; but the more exactly informed are aware that the Pope occupies the greater part of his time with politics, and in the administration of his temporal power; another portion is spent in processions and amusements; and a very small part indeed given to the affairs of the Church, which is governed by the Curia in the Pope's name. Let us see how this is done.

The highest rank in the Roman Curia belongs to the Cardinals. What are these cardinals? In the first ages of Christianity, when the Pope was only Bishop of Rome, the priests appointed to the different churches of the city were called Cardinals. Any one conversant with ecclesiastical antiquity knows that there were two kinds of churches in Rome—those in which the faithful assembled, and the hospitals which had a chapel annexed; both being called *tituli.* To the first was appointed a priest; to the second a deacon; and the priest and deacon of these *tituli* were alike named Cardinals. There were at that time no Cardinal-bishops, but the Cardinal-priests were the Parochials of Rome, the Cardinal-deacons the Rectors of hospitals. The Cardinals, in short, formed the Presbytery of the Pope in his character of Bishop of Rome. This is their his-

torical origin. But when the *Curia Romana* began to put on its splendor, the Cardinals were not content with so lowly a beginning, and wished to claim a divine origin. Accordingly Pope Innocent III. (Décret Greg. libr. IV. tit. XVII. cap. *Per venerabilem*) invented one for them, and found it in Deut. xvii. 8–13, where he pronounces the "judgment between blood and blood" to signify judgment in civil and criminal causes; that "between stroke and stroke," to signify judgment in matters ecclesiastical and matters temporal; and "judgment between plea and plea," to signify judgment in any difficult case whatever; which judgments, according to him, all belong to the Pope and the Cardinals, the latter being signified by the priests of the tribe of Levi, while the Pope is the judge spoken of in the passage. This invention of Pope Innocent III. gave so much satisfaction that Pope Eugenius IV. proclaimed it anew in one of his institutions; while Pope Pius V. went a step further, and in his institution beginning *Postquam verus* declared that the Apostles were the Cardinals of Christ; and theologians and canonists, proceeding to draw inferences from this doctrine, have laid it down that, after the Lord's ascension, St. Peter having become Pope, the other Apostles remained his Cardinals.

Cardinals are of the order of priests and of deacons both, retaining the title of the church or hospital to which they are nominated. Sixtus V. definitively fixed their number at seventy; that is to say, six bishops, fifty priests, and fourteen deacons. The six Cardinal-bishops are—the Bishop of Ostia and Valletri, who is the Dean of the Cardinals; the Bishops of Porto and St. Ruffina; of Albano; of Frascati: of Palestrina; and of Sabina. These six are the Pope's suffragans in his quality of Archbishop of Rome, which title he unites with those of Head of the Church, Patriarch of the East, and Primate of Italy. The fifty Cardinal-priests are for the most part Bishops, Archbishops, and even Patriarchs; but as Cardinals they are only priests, and in their pastorals are to call themselves so. The Cardinal-deacons may probably be priests, but they are not publicly to officiate as such; nay, they may be simple clerics, but they are looked upon as deacons, although not really so. These Cardinals, assembled under the presidentship of the Pope, form the Consistory, which is little more than a mere formality. The Pope in this Consistory makes Bishops and creates Cardinals (such is the term used by the Curia), but he does not consult any of them. He reads a discourse already printed; the Cardinals are indeed to be present, but they are not, as we said, consulted, nor can they speak, but they all form part of the different congregations of which the Curia is composed, and some of them are Prefects or Presidents there.

The second rank in this Curia is occupied by the Prelates. These are a medley of bishops, priests, clerics, and laics, called by the Pope to take part in the affairs of the Curia, and putting on the episcopal dress, only without the cross and the ring. These Prelates occupy themselves with diplomacy, administration, jurisprudence, and ecclesiastical affairs. A Prelate successful in diplomacy, even though he be a laic, is often made Archbishop, and sent as Nuncio to foreign courts. Those who apply themselves to administration are sent as governors into the provinces; those who take to jurisprudence are made civil or criminal judges—the chief Roman tribunals being composed of Prelates; and,

finally, those who devote themselves to ecclesiastical matters become secretaries of one of the ecclesiastical congregations. The Pope, the Cardinals, and the Prelates, then, form the Curia, which consists of the different congregations, or ecclesiastical tribunes, we are about to describe.

The first of these is the Holy and Universal Inquisition. Your readers need not fear that we are going to inflict upon them an account of prisons or tortures, or to indulge in declamation against so unchristian and arbitrary an institution in this nineteenth century of ours. No; the Inquisition is judged and condemned. It still exists in Rome, indeed, but its former destructive and devouring days are over, though it is still a powerful auxiliary to the Roman Curia. It is only in this light that we need regard it.

Formerly, the congregation of the Inquisition had a Cardinal Grand Inquisitor, but for some time past the Pope has taken that office upon himself, and declares himself the head of the Inquisition. There are at present twelve Cardinal Inquisitors, the first of whom is secretary of the Inquisition. There is a Prelate as assessor, and a Dominican friar a commissary, assisted by two other friars called companions; there is an advocate of rites, whose duty it is to oppose all innovations in the liturgical matters of the Roman Church, and there is a certain fixed number of Counsellors and *Qualificatori*, nominated by the Pope, who give their services gratuitously. These last extract from all books or manuscripts, denounced or sequestrated, the objectionable passages, and proceed to *qualify* them, either as heretical, schismatical, bordering upon heresy, immoral, and so forth. The Counsellors assemble every Monday, and discuss affairs under the superintendence of the Commissary; on Wednesday, the Cardinals meet and discuss the vote of the Counsellors, and proceed to deliberation. On Thursday, this deliberation is reported to the Pope, who decides infallibly. When very important questions are mooted, the Pope cites the general congregation and then Cardinals and Counsellors discuss them in his presence, and receive his decision.

Protestants have a horror of the word Inquisition, because they only view it on its darker side, of which I am not speaking, since in these days it has scarcely any existence. I am only pointing out how admirably qualified this Inquisition, even in its present state, is to serve the cause of the Papacy. Its laws have never been abrogated; they cannot, indeed, be put into execution (owing, the Pope declares, to the wickedness of the times), but they still exist. The Inquisition has indeed been suppressed by other governments, but it exercises an influence even in countries where it has never been established, as we shall now show.

Although, strictly speaking, the tribunal of the Inquisition only exists in Rome, still all Bishops are Inquisitors in virtue of canon law, and of the oath that they take at their consecration. Each bishop swears: "The Apostolic decrees, ordinances, appointments, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others." Now, among these ordinances is that of exercising as much as possible the office of Inquisitor. Indeed, in the same oath the Bishop explicitly pledges himself to persecute and fight against, to the utmost of his power, "heretics, schismatics, and rebels against the same our Lord (the Pope) and his successors."

In virtue, then, of Canon law, and his consecration oath, every Bishop is Inquisitor in his own diocese; but as the civil laws cramp his power, he has to fulfil his duties as best he may, by writing to the Inquisition at Rome to denounce all persons that act contrary to the interests of the Papal Church. It is thus the large number of officials composing the Inquisition are constantly kept employed. All Bishops are in correspondence with it, and thus the Pope, by these means, knows the affairs of all the world; the Bishops being his agents, or, more properly speaking, his spies. The Inquisition, then, may fairly be said to extend wherever there is a Catholic Bishop, but to exist under the form of a secret and carefully-concealed conspiracy. This explains its great utility to the Papal cause, and accordingly it ranks first among the congregations of the Curia, and is presided over by the Pope himself. Everything done, said, or published in any country against the Roman Church, is at once referred to it, and it takes such measures as place and circumstances admit. All this I say of my own personal knowledge, having been for ten years one of the theological *Qualificatori* belonging to it.

Another essential point for the Romish Church is to have Cardinals and Bishops who will sustain and defend it, come what will: it signifies little whether they are learned, or of high character, so only they be devoted to the Pope.—Now although the Pope may of his own will make Bishops and create Cardinals, there is a sacred congregation called *The Consistorial*, which occupies itself in preparing candidates for episcopacy. This Consistory is presided over by the Pope; it consists of some of the Cardinals, and its secretary is a Prelate. When Cardinals have to be made, no trouble need be taken to inquire into their character if taken from the Prelates of the Curia, for they are already well known; if they are to be Cardinals of the Exterior, they are recommended by their sovereigns, and there is scope for diplomacy. If, again, they are to be Cardinals belonging to Protestant countries, the Secretary of State and the Propaganda examine and decide whether their appointment is likely to advance the Catholic cause. Therefore, in the matter of Cardinals the Consistorial Court has little to do. But it is otherwise with regard to Bishops. If these belong to the Pontifical States, they are well known in the Curia. If not, their nomination comes from their own sovereigns, but in different ways. There are sovereigns who, in conformity with the Concordat, name the candidate and submit him to the approbation of the Pope, who remits the nomination to the Secretary of State, who examines whether there are good diplomatic and political grounds for approving it. If there are, it passes up to the Inquisition; and if approved there, too, it goes to the Congregation of *Bishops and Regulars*, and next to the Consistorial Congregation, who give their final vote and settle the pension of the newly-elected. If the question relates to missionaries who are to be made Bishops at the seat of their mission, all requisite information is derived from the Propaganda. Before the existence of this Consistorial Congregation these subjects used to be discussed in the Consistory, but Sixtus V. judged it more advisable to reduce the latter to a simple formality, and instituted the Consistorial Congregation, where subjects could be discussed more conveniently and secretly by persons chosen by himself.

In some states, Bishops are made by the sovereign sending three names to the Pope, who chooses one of them; in others the sovereign sends a list of eligibles, which the Pope examines, cancelling the names that he disapproves, and then the prince has liberty of choice amongst those approved; and this approbation is granted in the Consistorial Congregation in the manner above stated. And what part has the Holy Spirit in the election of these Bishops? Every Christian will at once see that He has none.

But there are still several other congregations to be noticed, in order to understand the entire system of the Curia Romana;—these I reserve for my next letter.

Genoa, 14th January, 1864.

MY BIBLE.

Bible!—Blessed Bible!
Treasure of the heart!
What sweet consolation
Doth thy page impart!
In the fiercest trial,
In the deepest grief,
Strength, and hope, and comfort,
In each holy leaf.
Bible,—let me clasp thee,
Anchor of the soul!
When the storm is raging,
When the waters roll,
When the frowning heavens
Darken every star,
And no hopeful beacon
Glimmereth afar,
Be my refuge, Bible!
Then be thou my stay,
Guide me on life's billow,
Light the dreary way,
Tell me of the morrow,
When a sun shall rise,
That shall glow forever,
In unclouded skies,
Tell me of that heaven
In the climes above,
Where the bark rides safely
In a sea of love.
Bible!—let me clasp thee!
Chronicle divine,
Of a world's redemption,
Of a Saviour, mine!
Wisdom for the simple,
Riches for the poor,
Hope for the desponding,
For the sick, a cure.
Rest for all the weary,
Ransom for the slave,
Courage for the fearful,
Life beyond the grave!
Bible!—Blessed Bible!
Treasure of the heart,
What sweet consolation
Doth thy page impart!—
In the fiercest trial,
In the deepest grief,
Strength, and hope, and comfort,
In each holy leaf.

REV. R. HOYT.

Destiny may be easily read if you begin at the right word. Deeds are destiny; character is fate. If your works be right works (right evangelically) your destiny will be right. God will test every man's works by fire. If there be not enough of God in a man's works, they will become a lake of fire, in which the worker shall burn forever; but, if they have God in them fully, they will become a chariot of fire bearing the worker to the felicities of heaven.

THE FOREIGN FIELD.

ITALY.

Dear Dr. Campbell:—After months of prudent preliminary labor, a place of religious worship has been opened in Siena. It has been a most difficult work, and till now all efforts there have been unsuccessful. For more than two months, two faithful men, devoted to the work of evangelization, have sought the acquaintance and confidence of those to whom they had access; and this personal effort has proved a most important preparation for the more public preaching of the Gospel. When at last, after many discouragements, a suitable room for public services was secured, those who, by means of private conversations, had become interested in the truths of the Gospel, were ready for a more open manifestation of their interest, and at once connected themselves with the assemblies for religious worship. From the beginning the place of meeting has been filled to its utmost capacity; and if a room could be had large enough to contain a thousand persons, it would undoubtedly be filled.

This degree of interest may not continue long; as, in all places, the opening of evangelical meetings, draws a variety of characters, many of whom cease to attend when their curiosity has been satisfied. The work in Siena has been commenced with prayer, and a weekly prayer-meeting is maintained, with special reference to the success of the Gospel in that city. If these prayers are offered in faith, we are confident that God will not fail to bless the labors of His people there.

Siena is a city somewhat celebrated for its University and high schools. Its population are generally intelligent, more thoroughly religious than in other parts of Tuscany; and for these reasons, if the Gospel is once truly received by any of the people, they will be likely to be stedfast and zealous in the faith of it. Efforts which have been made hitherto to establish an evangelical service there, have been without apparent results. So that the present aspect of things in that city is in the highest degree encouraging.

There is already some excitement among the priests and others on account of the evangelical service. Some threatening messages have been sent to the brethren; but so long as they respect the laws, they will not probably encounter any serious persecution. Happily under the present Government, there is a great degree of religious liberty; so that the bloody violence of other ages and the prisons of the late Grand Duke are no more to be feared. More than 320 years since, the Gospel was preached at Siena by Ochino, who was supposed to be the most eloquent preacher in Italy, through whose instrumentality many of the people were converted to the truth. In Siena also Paleario, one of the most eminent of the Italian Reformers, declared with great success the doctrine of justification by faith in Christ. His book on the "Benefits of the Death of Christ," published in Venice in 1543 anonymously, was made the ground of a charge of heresy, for which he was obliged to leave Siena. He was afterwards arrested and sent to Rome, where after some years of imprisonment, he was hung and burned by order of the Roman Court, in the seventieth year of his age. Such was the old way of staying the progress of the Gospel, and has often been too successful.

Now truth has a fairer field; there is substantial freedom of thought and speech in Italy: there is no just ground of apprehending serious persecution. If those who labor in the evangelical cause in Italy are wise, and animated by the spirit of the Gospel which they preach, there is much reason to believe that God will abundantly bless their efforts. Wherever an opportunity can be secured to preach the Gospel, if it is done in the right spirit, the people are not only willing but anxious to hear. And this desire for the word of life will doubtless increase, when the various causes of political excitement no longer exist.

We have had a faithful and efficient Colporteur in Siena during the last four months, and, though there have been other colporteurs there more or less of the time the last three years, a large number of Bibles and Testaments and religious books have been sold recently.

Thus far, the mission in Siena has been very successful; and there is abundant reason to thank and praise the Lord that it has been so. It is an important post, and a prosperous and firmly established mission in that city, may exert a wide influence over the most interesting portion of Tuscany.

May we not therefore hope that those whose hearts are interested in the work of evangelization in Italy, will aid, not only by their contributions, but by their prayers, the mission established here?

FLORENCE, March 14, 1864.

IN a late letter I spoke of the effort in Casale to revive the work which had been abandoned there two years since. A small number remained faithful, and continued to meet for reading the Scriptures and mutual edification. By the efforts of our Evangelist there, this number is gradually increasing, and there is some reason to hope that the work may be permanently and prosperously carried on in that city. The Evangelist has been recently encouraged by calls to preach the Gospel in two neighboring places. In Vercelli are some persons who have been reading the Bible, and now express a desire to hear an Evangelist. At Livorno there is a Christian brother, who has gathered round him ten or twelve persons, who also desire the bread of life. To both these places the Evangelist will devote some time every week, and also continue his work at Casale. He says: "In view of these facts, I think I ought to continue to labor here. There is at Casale a *beginning*, small it is true, but real; and if anything can be established at Vercelli, the field will be sufficiently large and important to occupy all my time and strength. God has certainly heard my prayers, and pointed out to me my way. May He make me truly faithful in my duty, and bestow his blessing on my efforts."

The Evangelist in the Valley of Aosta still continues his difficult and laborious work. His field is important, but never appears to offer any great encouragements; though his labors have been greatly blessed to individuals. In four or five places where he holds meetings, he preaches the Gospel to about sixty persons. A school of twelve children is also under his superintendence.

In a late letter from Elba, the minister

In a late letter from Elba, the Minister says: "The Church, composed of three stations, has in the last year, had an increase of 49 members and 20 catechumens. The schools have been attended by 54 children, who have also received religious instruction Sunday mornings. I have blessed two marriages, baptized six infants, and attended two funeral services. The temple at Rio, commenced last May, is now about to be opened, notwithstanding the thousand annoyances to which the building of it has subjected me. We have secured two cemeteries, one at Longone and one at Rio. Our new place of worship at Portoferraio is all we desire, both in capacity and simplicity. Christian benevolence, thank God, is not merely a name; and I have seen our dear friends here, after their subscription of more than 1200 francs for their temple, contribute largely, and with good heart, to the expenses of worship, to the relief of the poor, and to the expense of printing some tracts in defense of the truth. The children also have made their offering for the advancement of the kingdom of God; and I am happy to give you to-day the result of their little savings, amounting to 13 francs. They have desired this sum, immense for them, to be divided in two equal portions, and wished me to remit to you 6½ francs for the Sunday-school paper, and 6½ francs to Mr. Revel for Italian evangelization." Here certainly are gratifying and substantial results.

In the north of Italy some demonstrations have recently occurred, which show at once the alarm of the priests and the progress of the truth. Four young men went from Milan to Mowza to pass the Sunday in amusement. They were suddenly surrounded by a crowd of men and women of the lower class, who cried out, "Death to the Protestants." Three of the young men escaped, the other fell into the hands of these fanatics, and his life was saved only by the intervention of some citizens.

These young men were taken for Protestants, though they were not in reality. The civil authorities inquired into the reason of this fury of the people against Protestants;

and found that a priest had been preaching against the doctrines of the evangelists, and called on the people to unite and oblige the authorities to suppress the evangelical school. The sub-prefect of Mouza, justly excited by this attempt against liberty of worship guaranteed by the Constitution, entered a complaint against the priest in order that he should be prosecuted under certain articles of the penal code."

A colporteur selling Bibles on the public place, was surrounded by some people, who bought several Bibles,and then with matches attempted to burn them. Others reproached them for these acts of violence, when they became still more excited, and overturned the table of the colporteur, and tore in pieces all his Bibles. The police interposed, and arrested one of the guilty party, who confessed that a priest had furnished the money, and excited them to these acts of violence, promising that they should thus gain Paradise!

The priest of Vetate wrote to his organist that he must "either cease to attend the infernal evangelical meetings, or be no longer organist of Vetate." The organist replied that he found much pleasure and instruction in the sermons of the evangelists, and he would give up the organ; asking the priest to give the balance of his salary to the poor of the parish.

A Turin paper speaking of these acts of religious intolerance says: "Wherever these acts occur, there is always found behind the curtain the hand of a provoking priest. But the civil authority will energetically protect the liberty of worship threatened by these odious demonstrations. The Italian soil is a free soil, and the first conquest of liberty is liberty of conscience." God will cause the wrath of man to praise him.

Yours, &c. E. E. Hall,

ITALY.—MILAN.

From the Rev. Mr. Clark, of Milan, we have received the following extracts from the report of the two Evangelists of the Free Italian Church in Milan, made at the close of 1863:

"However much the religious awakening at Milan had progressed last year, it was far from having the great proportions it has assumed at this present time; in fact, within the last year the influence of the Gospel has immensely increased, while bigotry, prejudice, superstition, and idolatry have very much diminished. This we can affirm is the effect produced on the masses by the Gospel, who, though they do not openly accept the testimony of Christ, yet are attracted by its redeeming power.

Last year these men had three places of meeting in Milan, one belonging to the Waldenses, and two supported by the Nice Committee. This year there are seven, two of the Waldenses, two of the Wesleyans, and three of the Free Church.

The number of persons frequenting the Free Italian Church meetings amounts to about 1300. The brethren who partake of the Lord's Supper is about 600. In the evening the word of God is studied in a more familiar way, when we also sing and pray. By this method the brethren learn to know and to manifest to each other the love of Christ. To this method, besides,we owe the progress the church has made in the truth of the Gospel. The word of God has not worked superficially in the church. The profound and intimate knowledge of Christ which He himself has worked in the hearts of the brethren manifests that real life which we call progress.

Another fact will show in another way how great an interest those newly connected to Christ feel for His work. The church in this place feeling how great is the burden of the Lord's work on those brethren who provide for the rent of the places of worship and so many other things, have decided on establishing a collection, which will in time constitute a fund for building a larger place of worship. The products of this collection are placed securely in the Savings Bank at Milan. It is true we have not been able to do much, on account of the distress which prevails among the poorer classes. Add to this our expenses for lighting, helping the sick and poor, &c., and it will be seen that it is not a small matter even to have laid the foundation of what is of such great moment to the Evangelical Italian Church.

These are some of the proofs that the fire

which the Lord has kindled in Milan is neither of chaff or stubble.

It is our duty also to make known the influence which the testimony of Milan exercises over the neighboring villages and the mission around. Here the Vaudois pastor and the Wesleyan Evangelists have done much. No doubt the ground had been prepared previously by brethren from Milan, who had gone hither and thither on their own affairs. Hence it is we ought to pray much for the central witnesses, that God may bless them and keep them in this home, as upon them greatly depends the welfare of the whole church. Woe to us if the central testimony becomes corrupted, divided, or dead; but we trust in God this will not happen; but on the contrary, as far as we can judge, everywhere, but principally here, it is strongly felt how great is the importance of the future of the Italian Church—a future which is in Christ, but which we ought to keep in view if we wish to glorify God; and therefore it is, we say, the Church of Milan may exercise great influence, not only in its own neighborhood, but in many other parts of Italy."

THE HOME FIELD.

In this number we give our readers two letters from our Bible-Women in two of the great cities of the West.—They have been in our employ for some time, and have been the instruments in the hand of God of accomplishing great good.

Rev. Dr. Campbell :—I am reminded that this is the time to send you my annual report. It is well to mark the years as they pass, but still the record is much the same as the monthly reports. I see new faces, but hear the old story of poverty and crime. I feel that each is a case of real sorrow, and yet it is so much like what I have heard before, it seems like a repetition of the oft-told tale, although I can never listen to it without feeling real interest and a desire to do all I can for the relief of the suffering and the reclaiming of the vicious. I have learned some things by my experience in missionary life. I understand the obstacles in my way, much better than I did a year ago; but I have not learned how to overcome them. I see more and more proof that Romanism to-day is the same that it was long ago, and all it lacks here, now, is the power to be the same persecuting church it was when the Waldenses and Huguenots were driven from their homes, or suffered martyrdom for conscience sake. Our schools have been hindered this year more than ever before, by the direct opposition of the priests. If the girls are left to roam in the streets, or to gather around the doors of liquor shops, where they see and hear evil and only evil, there is no hindrance to this; but if these girls are gathered into our Sewing-Schools, where they are taught those things that will help them to become respectable women, the priest hears of it directly, and the parents are threatened and the children are punished, not by the parents, but by the priest, and they are forbidden to come to us any more. It is accounted wrong to listen to Protestant teaching or read Protestant books, yet there are many among the Catholics that will read and think for themselves.

Last summer I gave a Testament to a young widow. She received it joyfully, and promised to read it; but I am told that she was obliged to leave the house, where she had a room, on account of the annoyances of her Romish neighbors, which were almost persecutions, because she and her mother were not good Catholics. She read a Protestant Bible

Occasionally I am permitted to hear some good result from the teaching in our schools. A short time ago I visited a widow with one child, living in one of those wretched places I have so often described. The woman bore the marks of intemperance, and her brother was in a drunken sleep in the room, while I was there. I inquired for Bessie, one of our girls of last year, and was told that she was at service, in a good family, and had been for several months. The mother expressed her gratitude for what

had been done for her daughter. She said "Bessie learnt so much at your school!" It does me good to hear that our girls are doing well. Many who have been in our schools are now earning their own living in respectable places.

We have kept up but two schools during the year, in which are enrolled eighty-nine names. We have distributed seventy garments, mostly made by the girls. There are on hand thirty-four garments partly finished. This year each girl makes her own garment, and takes it home as soon as it is done.—One bed quilt has been finished, and two more are nearly completed. We still need more faithful teachers. Our school meets an hour earlier than the other, so I attend both schools every Saturday.

During the year I have made seven hundred and sixty-six visits as your Missionary, and have distributed over four thousand five hundred pages of tracts, beside Sabbath-school papers and children's books. Also three Bibles and one Testament.

I have visited the City Prison eleven times, and the Jail twenty-two times; the Hospital three times; Widows' Home once.

Since last September I have met the women in the Jail regularly on Sabbath afternoon. I read the Bible, sing and pray with them. The number in attendance varies from five to fifteen. They give respectful attention, and often I see tears in the eyes of some who are considered hardened in sin. Seven have signed the pledge of total abstinence. I am sorry to say some have broken it, but I believe some are striving to overcome their "besetting sin."

The greater part of the women I find in the Jail and City Prison are Irish Roman Catholics, a few Germans, and a few colored women. Nearly all are more or less addicted to the use of strong drink.

I have written eighteen letters to Ladies' Seminaries and Sabbath-schools, hoping to awaken in them an interest in the Missionary work in this city.

I feel that I have done but little the past year, compared with what I wish to do, or with what must be done if the light of truth shall ever enlighten the minds now darkened by superstition and sin.

Yours truly.

Another Bible-Woman writes—

Our schools are more than usually prosperous: one has averaged over one hundred all this month, but yet we lack teachers. Although we would not complain, for there are so many things in this time of distraction to use up all the spare time of all our ladies, yet we would be grateful for those who are willing to turn aside from the more popular (but not less important) events of the day, and find a seat among our little, attentive, interesting hearers. Many of our little girls have learned some very nice and appropriate pieces, and recited them with pathos and tenderness. Rev. Mr. R. brought in a gentleman and his wife to spend a few moments in one of our schools, and they seemed pleased and interested. After making some remarks, he promised to send each little girl the beautiful song book, "The Golden Chain," if they would sing and recite the hymn, "Saviour, like a shepherd lead us." Last Saturday, forty were sent, and others will be coming. Oh, how their eyes glistened, and how eager all were to merit the gift! All hands were quickly raised, when a vote of thanks was called for to be returned to the kind gentleman for his timely present. Who can tell but many of those sweet verses will cheer numbers of little ones as the shadow of death is creeping over them! And more, may not the father and mother be brought from vice and degradation by listening to the sweet young voices, singing of the precious Saviour, and that beautiful land 'where all is bright and fair!' These things so encourage us in our work, that we feel strong to encounter all obstacles, knowing we "shall come off more than conqueror" under the banner of King Jesus.

Visited the City Hospital, Jail and Barracks, each four times this month: in the two first gave three Bibles and nine Testaments, one hundred and fifty pages of tracts, one hundred and twenty religious papers, and lent fifteen books. Preaching is still kept up in the Jail, and as they are constantly changing their occupants, a large number are thus brought to listen to the Gospel. We have listened to some most pungent and convincing sermons in this Jail, and while listening have felt the witness of

the Spirit that some soul would be benefitted. In the female department, they always ask us to sing, and when it is proper have prayer. We have long since learned to sow the seed, even in weakness, knowing that God could raise it in power. One of the soldiers, with whom we have conversed of late, an Englishman, says "one of the 'Sisters of Charity' had visited him, and gave him a catechism, desiring him to learn it, and he had looked it over till he came to where it told him to pray to the Virgin Mary, and he threw it down with much abhorrence, and said 'as wild and wicked as I have been, I could not so far forget God, nor Jesus the Saviour, as to pray to a woman, if she was ever so good.'" We placed in his hands a Testament, and the Life of Havelock, hoping and praying he would find food for his restless but inquiring mind. A very sick man in the City Hospital desired us to read out of our "good book," and we read the 14th chapter of John, and he seemed to drink in every word, and fairly groaned his satisfaction; and we could but hope the Comforter was truly there. The cere mony of "preparing the sick for death" he had so often witnessed there, did not satisfy him, nor the cravings of his hungry soul; and he longed for a living Redeemer.

MISSIONARY INTELLIGENCE.

MISSION TO SYRIA.

BEIRUT.—Mr. Jessup, of the A.B.C.F.M. writes that the first Sabbath of January was one of great interest to the people. It was the first Sabbath of the "week of prayer," and also their communion season, when six persons were added to the church on profession of their faith. The congregation is large and attentive, and the church very harmonious.

The Jesuits, a name indicating a class of people who are intent on evil, have published a book against Mohammedanism, of the most abusive character, designed no doubt to inflame the passions of Moslems against Christians, and incite the Government to establish a censorship over the Protestant press in Syria, and thus hinder the work of our Missionary. We trust that God will make the wrath of man to praise Him.

SIDON.

The brethren at this place, under the labors of Rev. Mr. Eddy, have just completed and dedicated a house of worship to the triune God. The church is built of stone, and will seat about two hundred persons. Its cost was about $2000, most of which was defrayed by Hugh Tennent of Glasgow, and the bell was the gift of a friend in the city of New-York.

But here, as in Bierut, Christians experience the most bitter opposition from the Jesuits. They visit from house to house, warning the people against the missionaries, and hesitating at no falsehood which may create a prejudice. They even went so far as to affirm that the Protestants taught that if men only believed right, they might practice all kinds of iniquity with license.

SOUTH AFRICA.

A Moravian Missionary writes from Shiloh, that not less than fifteen churches had been erected in the Eastern district alone of the Cape Colony within a twelve month, all of them for the use of the Kaffirs.

PERSIA.

The Rev. Mr. Perkins and Labare furnish us interesting accounts of the outpouring of the Spirit, commencing with the week of prayer. Great numbers of the unconverted attended upon the meetings from day to day. Such a wide-spread interest in the Gospel has not been witnessed in that country for years.

WESTERN TURKEY.

Mr. Green, writing from Broosa, mentions, among other difficulties to the progress of the Gospel, the following: Speaking in reference to Angera, one of their outstations, he says, "We have to encounter Papal fanaticism and cruelty. The hatred of God's word by those who pretend to be his followers is among the strange things in

this fallen world. Three years since the Papists predicted that we should never succeed in loosing a stone from the foundation of their Papal structure. But they proved themselves false prophets, as events have clearly shown."

SANDWICH ISLANDS.

Mr. Coan, whose labors have been so eminently successful in the conversion and salvation of the Islanders, gives the following summary. The benevolent contributions may well excite the devotions of Christians and stimulate them to renewed efforts. He writes: "Our Sabbath congregations are full and attentive, and numbers are inquiring. The semi-weekly lectures are attended by about two hundred. During the past six months, fifty have been added to the church by profession. The monthly concert contributions for 1863 amounted to $1,471. Of this we have given $700 to the missionary work in Micronesia and the Marquesas Islands. This does not include the pastor's salary of $1000, and about $1000 more for meeting-houses and other objects. My people also pay $600 for a newspaper, which many read with great interest."

The Bishop of Honolulu, in a letter, after speaking of the death of Kamehamcha IV., thus writes of the new King Kamehamcha the Vth: "The new King is thirty-three years of age, a man of strong will, well educated, a thorough gentleman, and has had considerable experience in the details of government, for he has served the office of Minister of the Interior for some years. He is likely to be a popular sovereign."

CHINA.

The church members connected with Protestant missions now number about 2,500. Of these 800, or nearly one-third, are at Amoy, and the rural villages around it.—Great success has attended the labors of our Dutch Reformed brethren from America, as well as the missionaries from the London Missionary Society, and the English Presbyterians; and one of the most cheering features of the work has been the spontaneous effects of the native Christians among their heathen neighbors.

INDIA.

The Bombay Guardian tells us that the whole number of converts, connected with all Protestant Societies in India, Ceylon, and Burmah, in 1862, was 49,688. Of these 13,490 belonged to the Church of England, 20 950 to the Baptists, and 2,517 to the Methodists. In this estimate the Guardian seems to have overlooked the numbers connected with missions of the A.B.C.F.M.

Rev. J. T. Scott—This missionary writes from Budaon, India, under date of January 29, and says, after some matters of business: "And now I may say that God has been rich in mercy toward us since the day we left you in Boston harbor. We are now settled in our work. We are only glad that we came to India. The more we become acquainted with the thick darkness that sits like an incubus on this people the more are we impressed with the importance of our calling, our need of grace and divine aid.—We have got on in the language somewhat encouragingly. I preached my first vernacular sermon two weeks ago. Mrs. Scott has a nice little school of girls, in which she is finding an interesting field. Our prayer is that through God's mercy we may have health to labor successfully and long in this field. In two days we expect to start to Bareilly to the annual meeting. We are expecting a pleasant time in meeting our brethren and sisters of the mission. We do not see each other very often, and when we do meet our fellowship is enjoyed."

GREECE.

Dr. Kalopothakes, missionary to Greece, and editor of the "Star of the East," in a late letter writes: "And now you will, I hope, rejoice to know that the editor of the Star of the East has been chosen almost unanimously President of the Editors' Association. Such a revolution in the opinion of those who looked upon him as an outcast of the Greek society I never expected to see; and yet God has graciously permitted me to see it with my own eyes. It is his doing, blessed be the name of the Lord! This post has placed me in one of the most important and influential positions, and my daily and earnest prayer is that

God would enable me to use it aright and for good."

ITALY.

During the year 1863 not far from 28,000 copies of the word of God have been sold. The principal sales have been in the northern part of Italy. The military have been less accessible the last year, owing to the opposition of the officers. The clerical papers have spoken very bitterly against the work of the colporteur. One bigoted sergeant burned a few Testaments and placed one soldier under arrest nine days because he refused to give up his Bible to be burned —but this turned out to the furtherance of the truth, for it led others to come forward more boldly in favor of evangelical truth.

One colporteur writes, "I went to Recanati, a village of 5,000 inhabitants, and set up my stall in the public square. Half an hour afterwards six gentlemen and a Canon came and asked me if I had Renan's book on the Life of Jesus. I replied I had not, but added that I had the life of Christ written by more trustworthy persons than Renan, namely, the Apostles, who had lived many years with Christ, and were in his company forty days after his resurrection. The Canon paid me great attention. One of the gentlemen bought a Bible.

"At Montesanto five priests came and looked over my books, and without saying a word, went to the captain of the National Guard, who came and handled my books roughly, and said to me, Are you not ashamed to sell these infernal books in a Catholic country? I answered mildly, if these books are infernal, where shall we find the book of paradise? He threatened to burn my books and put me in prison. He then took eight copies of the Protestant catechism and tore them in pieces.

"Such is the spirit of Romanism against the Bible. But God can make the wrath of man praise him. And the discourse of the colporteur made a good impression on the onlookers, for, said he, I made a famous sale among them."

SOUTH AMERICA.

We take the following testimony to our work from the *Evangelical Christendom:*

"An agent of the Am. and For. Christian Union has been laboring there (*i. e.*, in Santiago in Chili, where that dreadful scene occurred in the burning of the church and the death of 2,500 individuals) between two and three years. His congregation numbers about forty individuals, and these had commenced contributing to the expenses connected with the services. A Sabbath-school is in active operation, and arrangements are about being made for the circulation of Bibles and other religious books. The agents of the Am. and For. Christian Union are not afraid of controversy with the priests, notwithstanding its personal risks. One of them at Valparaiso had a pamphlet in the press a few weeks before the catastrophe, already referred to, against the worship of the saints, and his colleague at Santiago had undertaken to circulate a thousand copies in that city."

MISSIONARIES of ART and SCIENCE.

About twenty years ago John H. Chandler went from the United States to Siam as a scientific mechanic, employed by a missionary society to found type for them to print the Bible in Siamese. He was a thorough Yankee in the universality of his power of adapting all his knowledge to practical uses. The king of Siam sent for Mr. Chandler, who soon established a machine-shop for the king, and sent for encyclopædias, and made models and plates and gave instruction in the arts. A young nobleman of Siam, who is now the king's factotum in all these matters, used to come to Mr. Chandler by night, and get Mr. Chandler to illustrate and demonstrate. The son of the Prime Minister of Siam has also largely enjoyed the instruction of Mr. Chandler, more especially in connection with steam power and its machinery, and is now doing much for his country in introducing the use of steam. Such have been the labors of one good man, not a minister, but a scientific mechanic. Now as to the results.

There is a large iron steamer plying between Siam and Singapore, owned entirely by natives; another, also owned by natives, between Siam and China. A little time since the king sailed with quite a fleet of

steamers on an excursion. He contributed two hundred and forty dollars to build a Missionary Seminary, and sent a present of a thousand dollars to the widow of a missionary who had taught him English. He now employs a lady at a thousand dollars a year to teach his children English, and has established a mint, steam saw-mills, and has gilding in gold and silver performed in European style. Private citizens are sending to England for machinery to make sugar, alcohol and rum. The gross amount of one order from one man was nearly forty thousand dollars.

Such has been the effect of the labors of one real Yankee in Siam, besides the good that he has done in casting fonts of type for the printing of the New Testament. We can not see why many enterprising young men, anxious for useful adventure and fortune, should not go out as missionaries of the natural sciences and arts, of medicine and of literature, apart from any direct works of a missionary character connected with any particular denomination or society. Indeed, many missionary societies do send out medical men.—*Philadelphia Ledger.*

The Board of Missions of the Dutch Reformed Church have issued an appeal from New York urging immediate contributions to prevent the accumulation of a heavy debt. They say, "in consequence of the high rate of premium on gold, we have fallen gradually in debt, until the sum of $8,000, in addition to our ordinary receipts, will be required to place us out of debt at the end of our fiscal year, on the 30th of April next. It will be readily seen that if $30,000 per annum be required to support our missionaries abroad, we have to raise $45,000 in order to place it in their hands, when the average premium on gold is as it has been for the last year.

THE FIRST MORAVIAN MISSION.

It is an interesting fact, not generally known we think, that the first mission to the negro race, was the earliest enterprise of the kind by the United Brethren, in 1732; ten years after the reorganization of the church, at Herrnhut.

Dober and Nitschmann determined to go to St. Thomas, W. I. They were discouraged, however, and assured that they, if not eaten by cannibals, would have to become slaves. They expressed themselves willing to submit to the hard yoke of slavery, provided they could gain a single soul for the Saviour. After months of delay, on account of rebuff at every point in their progress toward and at the port of embarkation, they reached the strange land, and inaugurated the grand missionary work which now girdles the world. Honor enough for a single evangelical branch of the "Church Universal."—*Am. Presb.*

MISSIONARY SAILED.

Rev. Mr. Lansing, missionary of the United Presbyterian Church to Egypt, sailed from the port of New York, on the 19th ult., with his family. Interesting meetings were held previous to his departure at the Rev. Mr. Thompson's church, in 25th-st., and Rev. Mr. Brash's, in Jane-st. On the 19th inst. a number of ministerial and other friends met Mr. Lansing and his family at the vessel, and commended them to the care of the Great Head of the church.

Another missionary vessel has been built on the Pacific coast, named the Evening Star. She was dispatched from San Francisco to join the Morning Star, which was built some years ago at Boston. Both vessels were built and fitted out by the Sunday-school children in the Atlantic States and California.

WESTERN AFRICA.

A letter from the Rev. B. R. Wilson, of the M. E. Church, written at Monrovia, says that a remarkable awakening prevails among the natives within the bounds of the Monrovia district, and over thirty of their number had been received into the fellowship of the church.

The Board of Foreign Missions [O. S.] marks the following "Signs of Promise:"

"Mr. Dodd writes at Ningpo, that 'a meeting of Session would soon be held at Bao-ko-tah, where there are three appli-

cants for baptism.' Mr. Mackey writes us at Corisco: 'There are several inquirers, and one young man under Ibia's instruction, who hopes he is a Christian. Our Scripture readers [native assistants] at Kombe report an unusual interest, and their meetings well attended. A letter from Njumbe [another native helper,] received yesterday, speaks of a large attendance on his meetings, and much interest—some professing a hope that they are Christians.

KOLAPOOR, INDIA.

The Rev. Mr. Wilder of this mission, gives us the following account of his missionary labors:

Our work of distributing Christian tracts and books goes on with interest, and of Bibles and books of all kinds, we put in circulation, during the past year, 2,312 copies or 169,827 pages. The Dairyman's Daughter, which Mrs. Wilder translated some years ago, we have also revised and sent to press for a new edition. Our help for this tract and book work came from the "London Religious Tract Society," who sent us 250 *rupees*. This sum has all been expended, and at present we are without means for this department of our work.

One of the Sabbath-schools in Philadelphia, the Rev. Mr. Shepherd's, sent us $100 for our chapel, which paid for the site.

The corner-stone was laid on the 1st inst., and though the contributions sent for this work are nearly expended, we are building the stone walls as fast as we can, hoping the Lord will incline some who love Christ and His work to send us means to finish them and cover it in before the heavy monsoon rains come to wash them down and spoil our labor. If able to complete the chapel, it will furnish us an audience room 50 by 32 feet inside, for Sabbath services and our larger gatherings, with a front verandah 36 by 11 feet for an open *zyat*, or preaching place for smaller audiences. We are aware this would be a very small church in your city, but if we live to complete it we shall thank God and take courage, and shall call it the *First Presbyterian Church of Kolapoor*. God grant it may become the birthplace of many precious souls.

With best thanks to the friends who have helped us thus far, and hoping they will pray for a larger blessing on our work, believe me in the service of the gospel, yours sincerely.

NEWS OF THE CHURCHES.

ENGLAND.

The Rev. Thomas Turton, Bishop of Ely, departed this life at his residence in London Jan. 7th, aged 84. He was born in 1782. In 1845 he was raised to the See of Ely, made vacant by the death of Dr. Allen.

Lord Palmerston has offered in the name of the Crown, the vacant See to the Rev. Edward Harold Browne, B.D., Norrisian Professor of Divinity in the University of Cambridge.

On Monday, Feb. 8, the appeals of Rev. Messrs. Williams and Wilson came on before the Judicial Committee of the Privy Council.

These individuals had been tried ecclesiastically for holding and publishing sentiments at variance with the standards of the Established Church as set forth in her thirty-nine articles. Mr. Williams had been tried for denying the inspiration of the Holy Scriptures and justification by faith, and Mr. Wilson for denying the inspiration of the Scriptures and the eternal punishment of the wicked. Both had been condemned to suspension from office for one year, and admonished not to offend in future.

The appeal was heard before the Archbishop of Canterbury, the Lord Chancellor, the Archbishop of York, the Bishop of London, Lord Cranworth, Lord Chelmsford and Lord Kingsdown.

The Lord Chancellor read the opinion of the Court, in which the sentences against these men were reversed, the Court thus ruling that these doctrines were not at variance with the thirty-nine articles of the Established Church of England.

SWEDEN.

Renan's work has been translated and published at Stockholm, but the correspondent of the "Christian Work" says, that Renan has become the instrument of causing men to read the Bible, and thus learn more about the Lord Jesus Christ.

ITALY.

This same work of Renan has been published at Milan. The Italian clergy in their consternation and inability to deal with the intruder are calling loudly upon Protestants to come to the rescue. The reply of Dr. Pressanse has been circulated by the priests, and a Dominican preacher at Leghorn exclaimed, And you, Oh Waldenses, it behooves you to come forward at such a time as this, with a refutation of such attacks against the religion you profess. The Roman Curia have put the book in the Index and appealed to the Virgin, whose images and pictures are responding on every side *by winking their eyes.*

IRELAND,

The Irish Presbyterian Church consists of five Synods, thirty-seven Presbyteries (including the missionary one of India) 547 congregations, and 586 ministers. Unfortunately, there are no fewer than 30 ministers from whom no replies could be got, and the statistics will continue imperfect till means be adopted for obliging them to report. Meanwhile, there is a return from 498 congregations of 78,302 families, 117,549 communicants, 2,074 elders, 875 deacons, with a stipend of 27,674l. 3s. 3d., and ministerial incomes of 4,698l. 5s. 7d. from other sources. The total amount raised in these congregations for religious and charitable purposes, is 83,560l. The total income of the ministers who have made returns is 33,403l. 14s. 8d. This does not include the salaries or endowments of the professors in the Assembly's College, Belfast.

FRANCE.

Rev. Dr. McClintock writes from Paris to the *Methodist*: "The Coquerel case continues to agitate the Protestant community of Paris, and indeed of all France. M. Coquerel asserts that a majority of the Protestant laymen side with him, and appearances seem to indicate that his assertion is not entirely unfounded. The Liberal newspaper press of Paris, without a single exception, has espoused his cause vigorously. All active Evangelical Christians in the Protestant church, of course, are opposed to him, and justify the action of the Presbyterial Council in refusing to renew his mandate for ten years more. But it is unfortunately the case that a very large proportion of the Protestants of Paris are not active Evangelical Christians. Not that they have espoused Rationalism; a truer statement would be that they are indifferent as to the question of orthodoxy, and perhaps the majority of them are even languidly orthodox. But to people in this state of mind, anything like a conflict is fearful. The strokes of the daily press tell on them fearfully. They do not care enough about orthodoxy to fight for it, much less to suffer martyrdom for it. Why, then, they ask, reasonably enough, should M. Coquerel be made a martyr for his heterodoxy? This cry of "martyr" is a very effective one always; and in France it is perhaps more effective than in any other country. The curse of State-Churchism is upon the Protestantism of France, as upon that of England. If such phenomena as Colenso in the one country, and Coquerel in the other, can serve any good purpose at all, it will be that of awakening good men to the monstrous and unchristian tendencies of the alliance between Church and State. Should this end be reached, we may be able to understand the design of Providence in allowing such men to appear in the guise of Christian teachers."

I rest in the Bible as the only book in which is found true eloquence and wisdom. —*Picus Mirandula.*

There is no book like the Bible for excellent learning, wisdom and use.—*Sir Matthew Hale.*

MISCELLANEOUS.

The Return of Dr. McClintock.—The Rev. Dr. McClintock, who has so ably served the congregations of the American Chapel at Paris for the last four years, returns to this city this Spring. He expects to sail from Liverpool the 23d of April, and will doubtless be here in time for our Anniversary, (unless providentially hindered,) when we hope to hear his voice once more advocating the work of the Society. Dr. McClintock has done a most glorious work for the cause of Christ during his residence in Paris. Through his able and efficient labors, the Chapel has been entirely self-sustaining; and we learn from one of our friends there that it is the intention of the congregation to give the Dr. a valuable token as a kind remembrance of his esteemed services. Nor have his labors been confined to the duties which devolved upon him in connection with the Chapel. The Dr. is a noble-hearted Christian patriot, and his labors have been untiring for the welfare of his country. Two years since he went to London to attend the Anniversaries; and there, like our friend Beecher, nobly battled for the right. Through his influence and speeches the great body of the Wesleyans in England have been our firm and stedfast friends.

Another Warning to the Emperor, Napoleon III.—At the recent election in the first and fifth districts of Paris, M. M. Carnot and Pages, the opposition candidates, were returned by an overwhelming majority. Both of these individuals were members of the Provisional Government of '48, and both are republicans of so staunch a character, that for twelve years they have refused to take the oath of allegiance, and now take it *merely* at the call of the democracy. Though the opposing candidates were men of liberal views, and of undoubted honesty, the ex-members of the fallen republican government were preferred.—This victory is the more notable from the fact that it was won under very great disadvantages, and over the nominees of the Court. It was evident from the first that the Emperor had determined to give his enemies battle, and only held back for a time to lull his opponents into repose, and throw them off their guard. But he was unsuccessful. The counsels of Ahithopel were defeated—M. Pinard, his candidate for the first district, received only 4,888 votes out of 18,497; and M. Frederic Levi, the candidate for the fifth district, 6,430 out of 20,938. From these newly-elected delegates the Emperor has reason to expect more earnest opposition and more radical demands than from the men who, in defiance of the Government, have found their way into the legislature, and who would be content with a partial modification of the present system. The new deputies represent the opinions and wishes of the population of the great cities—of the thorough republicans—of those who chafe under the restrictions absolutism imposes on them—and the programme put forth indicates that they mean to demand greater liberty for the citizen in his individual capacity—greater freedom for the elector in the exercise of his political rights—greater freedom for the operative in the regulation of his industrial interests—greater freedom for writers in the expression of their opinions—and a more perfect system of education for all.—What is to be the final result time only can determine. The Emperor is a man of iron will and determined purpose; and, influenced by evil counsellors, may

hold on to his present course, and despise the weak efforts of his adversaries.—But reforms do not move backward. He may control these discordant elements for a season, but in the end they will burst the barriers that now oppose, and sweep every thing before them.

THE IONIAN ISLANDS—ENGLAND AND GREECE.—In the flourishing days of ancient Greece, the Ionian Islands, seven in number, were independent States. Subsequently they shared the political fate of Greece—were subjugated by the Romans, and for a long time formed a constituent part of the Eastern Empire. In the 13th century the Neapolitans, and in the 14th the Venetians took possession of them, and retained them till 1797, when first the French and in 1799 the then allied Russians and Turks occupied them, which in 1800 were by the Emperor Paul transformed into a republic under the protection of the Ottoman Porte. In 1807 the French took possession of them again, but in 1815 the republic was restored and placed under the protection of Great Britain. When she took possession of the Islands, she proclaimed that she came not as the conqueror, but as the ally, and formally recognized in her despatches the independence of the republic; and the treaty which constituted her its protectress by no means authorized her to overthrow the popular government, and establish her own supremacy on its ruins. This usurpation, depriving the Islanders of their right of self-government, and subjecting them to the dominance of a foreign rule, has been a constant source of discontent. The continued bickerings between the Ionians and the British government and its proteges, induced the latter government, when the Prince of Denmark offered to accept the crown of Greece if the Ionian Islands were annexed thereto, to make the transfer.

But it always has been with England a task as difficult as a camel to go through the eye of a needle, to do an act either gracious or just. Her foreign policy has ever been cringing to the powerful, and crushing to the weak. Her great controlling motive is self-interest.

These Islands, lying in the Ionian Sea, command the entrance into the Adriatic. The main fortresses were in the Island of Corfu, and the Ionian Legislature has expended from time to time over a million of dollars in their repair and restoration. And yet before the transfer of these Islands to King George of Greece, Great Britain determined that these fortresses should be blown up; and all this in violation of the treaty of Vienna, recognizing the right of the Islanders to their possession. And wherefore this shameful and perfidious conduct of Great Britain towards these Islands? To please her powerful ally, the Emperor of Austria, Francis Joseph, who would not consent to the transfer unless their fortresses were destroyed. She was fearful that Italy might seize them, and she could not tell, in that event, what damage might be done to the commerce and marine of Austria. England therefore consents to do a most grievous wrong to a people that is weak, rather than reject the counsel of her powerful ally, the Emperor of Austria.

This act has rendered the name of England odious to the Greeks and the inhabitants of the Islands, and tended to undermine the popularity of King George, and shake the stability of his throne. The welcome which he received by his subjects was due in part to the increase of territory which he brought them.—

But the voice of the people now is, if the boon is to be coupled with outrage and insult, let him rather resign than accede to such degrading conditions.

American Chapel at Paris.—Rev. Byron Sunderland, D. D., for eleven years pastor of the Fourth-street Presbyterian Church in Washington, has accepted an invitation to fill the present vacancy in the American Chapel at Paris. Our present expectation is that he will leave here the latter part of August, to enter upon his duties about the first of September. In the mean time, until his arrival, the pulpit will be supplied by the Rev. Dr. Vannest of this city, whose labors with the congregation are highly acceptable.

Annual Sermon.—The Annual Sermon in behalf of our Society will be preached by the Rev. J. P. Gulliver, of Norwich, Conn., in the Broadway Tabernacle, (Rev. Dr. Thompson's), corner of Thirty-Fourth Street and Broadway, on Sunday evening, May 8th, at 7 1-2 o'clock.

We take the following from the Rochester correspondence of the American Presbyterian. Mr. Crampton has been in our employ as District Secretary since August 1859. He had been previously employed by the American Protestant Society as their agent. The sketch of his life and character is a just one, and in entire accordance with our views and feelings:

Death of Rev. R. S. Crampton.—This long-expected event occurred at Rochester, on Friday, March 25th. It will be recollected, perhaps, by your readers that we made mention of his sudden and fearful prostration by sickness in November last. It seemed as we then wrote that he would live but a day or two; and though he has continued so long, there has not been any radical change in the symptoms of the disease, or any great encouragement at any time to hope for his restoration to health and usefulness, while again and again his sickness would seem to have reached its utmost limit, and friends watched from day to day to see him breathe his last. The trouble was heart disease, and it has been attended with very great suffering, which was borne with manifest Christian fortitude and resignation, his firm faith never wavering, and his clear hope of a blessed immortality fully sustaining and cheering him to the very end of his journey.

Mr. Crampton was born in Madison, Conn., in the year 1800. He was a graduate of Bangor Theological Seminary; ordained in 1827, and exercised the earlier part of his ministry in his native State, serving the churches in Woodstock, Willimantic and Hadlyme, each for a short time; after which he resided for two years in Michigan; preached in three different places, of which Monroe was one. He then came to Western New-York, and here also, so far as his ministry was concerned, his lot was cast in the triple form; he preached in Warsaw, Holley, and Penfield. It will be seen that he had no long pastorate; Providence gave him no certain dwelling place. And yet, if we are correctly informed, he was a preacher of decided ability, clear, direct, forcible; and his preaching was often blest with revivals.

But it was not in the quiet comfort of the settled pastorate that Mr. Crampton accomplished his life-work; but rather as an earnest, active, out-door man, battling against gigantic and hoary wrong. He has been for many years Dis-

trict Secretary of the American and Foreign Christian Union; was also for three years an agent of the New-York State Temperance Society; and for the same length of time served in a similar capacity the Illinois State Temperance Society, making his headquarters at Chicago. His speeches on Temperance, and his addresses on Popery, will be long remembered by those who heard them. His manner was somewhat peculiar. He was not entirely unlike Mark Antony, "a plain blunt man that talked right on;" but he always understood his subject, and presented its main features with clearness and strength; and, what was almost equally important in the service to which he was called, he was a good beggar; he got large collections for the Society whose agent he was.

Mr. Crampton was an honest, fearless man; honest in his opinions; prompt and honest in his business transactions. He was also peculiarly faithful in all his ecclesiastical relations; a true Presbyterian, ever loving and honoring the faith and order of the church of his choice. He was prompt and conscientious in his attendance upon meetings of Presbytery and Synod; and being more than ordinarily well acquainted with the rules of order and the form of government, he was a useful man in such meetings. Many will remember his very white head—his noticeable and venerable appearance in the last General Assembly at Philadelphia.

But he has ceased from his labors, and his works do follow him. He died at sixty-four years of age. A year ago few men of these years seemed more hale or hearty. No one could have dreamed that there were not at least ten more years of hard work in him. But the strong man is brought low. He leaves a wife and four children, all of mature years, to mourn for him. By his own special desire the funeral was attended at his late residence. Services were conducted by Rev. Dr. Shaw, Mr. Ellinwood and others; his remains were followed by a large number of his ministerial brethren to their last resting place in our beautiful Mount Hope Cemetery.

Our readers will recollect that in two previous numbers of the magazine we published the article of Dr. King, of Athens, on the "Worship of the Virgin Mary." For this article he was anathematized by the Synod of the Greek Church. This anathema caused a good deal of excitement and increased the sale of the book. I give below the letter of the Greek Synod.

KINGDOM OF GREECE.

The Holy Synod of the Church of Greece to the most honorable hierarchs in the State:—As the well-known hetrodox and kathadox and sacred apostate, so called, Jonas King, who has so often impiously assailed our spotless faith, and greatly scandalized the Greek community, and next causes by his impious writings, by hetrodox teachings, and by proselytism to plot against our orthodox church, has now again appeared with his well-known audacity and impudence, that according to his custom, by quoting passages of the Holy Scriptures, he may vomit out once more by a libel published here, the present month, from the press "Laconea," and entitled "Answer of Jonas King to the treatise entitled 'The True Clergyman,'" by the Bishop Kerystia Mareas Walliarchas, such blasphemies as he did formerly vomit forth against our Most Holy Lady the Mother of God our Virgin Mary, against the worship of the holy images by way of honor, against the divine mystery of confession, against the prayers of the faith-

ful for the dead, against the divine transubstantiation. The Synod condemning and anathematizing the libel in question and the writer of it, has denounced it before the Government, that proper means may be taken to prevent its circulation. And as it is possible that this soul-destroying little book may be distributed in your diocese, and may thus offend the conscience of pious Christians and injure the more simple, the Synod has deemed it proper to call upon you in such a case, to prevent its circulation and to exhort Christians under you to refrain from the reading of it, and to deliver it to the fire where they may find it.

†Bishop of Athens, THEOPHILUS, President,
† " Phithiotes, CALLINIEUS,
† " Octylus, PRAEOPEUS,
† " Heydra Spelsa, NEAPHYTOS,

Athens, Aug. 3, 1863. CYRIL CHAIRONIDES, Secretary.

BOOK NOTICES.

THE SPENSERS: or, Chronicles of a Country Hamlet. Philadelphia: Presbyterian Board of Education. 18 mo., pp. 396.

The object of this book is to show what may be done by the humble Christian in the every-day duties of life, and the influence of modest, unassuming piety upon the community. The family of Spensers remove into a neighborhood, far removed from any church, and where vice and wickedness prevailed in their most appalling forms; yet they lived to see through their influence and the blessing of God the people reformed,—a church established,—and many converted to Christ.

MABEL'S EXPERIENCE; or, Seeking and Finding. By Marion Eliza Weir. 18 mo., pp. 358. Robt. Carter & Brothers.

This is a most excellent book. The scene is laid in the highlands of Scotland. Mabel passed through many painful experiences, but in the end was successful, and found to her joy and peace the pearl of great price.

THE AMERICAN ECCLESIASTICAL YEAR-BOOK—Containing the present Religious Statistics of the World. II. A brief Religious History of all Denominations in all Countries during the past year. By Alexander Schem.

This volume we have examined with a great degree of interest. It is a book prepared with much care, and exhibiting great research. It embraces the religious statistics of the year 1859. Such a book, were it to come out every year, would be most invaluable to the Christian ministry; and we know of no man, in the circle of our acquaintance, better qualified for a work of this character than Professor Schem. We earnestly hope that he may give us a second volume soon, bringing the statistics and history of all denominations down to the present time.

THE FAMILY TREASURE: A Monthly Magazine, devoted to Christian Doctrine, Science, History, Biography, and Evangelical Literature. By D. McKinney, D. D., and J. N. McKinney. Published in Pittsburgh, Pa.

We have received the first number of this periodical, and welcome Bro. Kinney again to his old post as Editor. We have read his former paper, the Presbyterian Banner, for years past, always with interest. And we hail with joy this new publication, because it is destined to fill a place in the Christian Church not occupied. This magazine is designed to unite the evangelical with the popular, to enlighten the understanding, interest the imagination, please the fancy, piously affect the heart, and lead the soul to the Saviour. The magazine is published monthly, each number containing 64 pages, making one large volume of 678 pages, at the remarkable low price of $2 a year. We commend the work to all our readers.

LETTERS TO A THEOLOGICAL STUDENT. By Rev. Leverett Griggs, Bristol, Conn.

This is the title of a little book which we would gladly see in the hands of all preparing for the sacred office. At the suggestion of one of our most practical theological professors, it was written by a father, a pastor of thirty years successful experience, to his son, just entering the Seminary. The same professor, after seeing the effect on him and other students, produced by reading the letters in manuscript, took means to have them put into type by the Boston Tract Society. They make a neat little volume of eminently practical counsel to a young theologian on the most important points of Seminary experience. The chapter on becoming "mighty in the Scriptures," is especially worthy of serious attention. Some persons may dissent from the author's estimate of the German language, but so far as the study of it by the mass of students is concerned, we believe he is right. The advice in regard to the English Bible is exceedingly important, and if heeded, will add much to the interest both of sermons and prayers.

From the time that, at my mother's feet, or on my father's knee, I first learned to lisp verses from the sacred writings, they have been my daily study and vigilant contemplation. If there be anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures.

DANIEL WEBSTER.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF MARCH TO THE 1ST OF APRIL, 1864.

MAINE.

Washington. Calvin Starrett,.....10 00
" Mrs. Philena W. Starrett for the Girls' School at Milan, Italy,.....10 00
Portland. From the estate of the late Mrs. Phebe Cummings,.....200 00

NEW HAMPSHIRE.

Centre Ossipee. Rev. H. Wood,.....2 00
Manchester. Franklin-st Ch. and Soc,.....20 00
Rochester. Cong. Chu. & Soc.,.....7 00

VERMONT.

Orwell. A Friend,.....4 00
Springfield. A. Woolson to constitute Mrs. Fannie A. Woolson L. M.,.....30 00
West Rutland. Cong. Ch. & Soc.,.....22 00

MASSACHUSETTS.

Worcester. David Whitcomb,.....100 00
Athol Depot. Daniel Foster,.....5 00
East Hampton. Samuel Williston, Esq.,.....200 00
Oxford. Mrs. Thomas March,.....1 00
Foxboro. For L. M. of Dea. S. H. Williams,.....33 25
Boston. Park-st. Ch. & Soc.,.....84 03
" Essex-st. Ch. and Soc. in part,.....434 00
" Mt. Vernon-st. Ch.,.....781 00
Framingham. Hollis Cong. Chur. & Soc. for L. M. of Rev. J. K. McLean,.....30 00
So. Boston. Phillips' Chur. for L. M. of Herman Grosse, Jonathan Mann and D. G. Harrington,.....106 14
So. Weymouth. Cong. Ch. & Soc. of Rev. Mr. Terry,.....14 00
Hopkinton. 1st Cong. Ch. & Soc,.....13 00
Boston. A friend,.....25 00
Spencer. Geo. P. Ladd to complete L. M. for Rev. James Cruickshanks,.....14 00
Roxbury. Eliot Ch. & Soc.,.....146 91
Walpole. Orthodox Cong. Ch. & Soc.,.....16 00
Lawrence. A Friend,.....600 00
Agawam. Cong. Ch.,.....11 07
North Hadley. Cong. Ch. & Soc., of which $10 from Mrs. Dorcas Scott to complete L. Ms. of M. H. and J. F. Scott,.....25 00
Northampton. Deacon Jared Clark for Peru, So. Am.,.....5 00

RHODE ISLAND.

Bristol. A Friend for L. M. of J. E. Eaton,.....30 00

CONNECTICUT.

Plainville. Cong. Chu. to make Linus H. Carter and Nelson Goodale L. Ms.,.....60 00
New Haven. Mrs. D. L. Ogden,.....1 00
So. Norwalk. M. E. Chr. in part of L. M. for Rev. Albert Nash,.....10 21
Norwalk. M. E. Ch. $20 15; Mrs. Dr. A. Hill to make Rev. Samuel H. Smith L. M.,.....30 15
Southington. Cong. Ch. & Soc.,.....48 10
Bristol. Cong. Ch. & Soc. add.,.....50
Ridgefield. 1st Cong. Ch.,.....7 84

NEW YORK.

N. Y. City. Mrs. Stephen Griggs,.....20 00
" T. A. Beouwer,.....5 00
" Amer. Tract Soc, Grant for Tract Work in Italy,.....500 00
" Collegiate Ref'd. Dutch Ch. collec. by Calvin E. Knox, Treasurer of Board Deacons Colln's in Middle and North Dutch Churches,.....128 59
Auburn. F. L. Griswold for Italy,.....50 00
Utica. Mrs. Agnes Horsburgh for L. M.,.....10 00
Massena. Rev. Bliss Burnap,.....2 00
Astoria. E. J. Woolsey, Esq,.....100 00
Cornwall. Rev. L. P. Ledoux, D.D,.....5 00
Williamsburgh. M. E. Ch. North 5th-st.,.....16 43
Coventry. Mrs. J. B. Hoyt for Lima, So. Am., $2, and $3 for Freedmen of Peru, So Am.,.....5 00
Phelps. From the estate of Jos. Fulton, deceased, by George Hubbell, Executor,.....1,000 00
Jordan. George Barnes, Esq.,.....14 00

NEW JERSEY.

Trenton. A Friend,.....100 00
Newark. Park Chur., Rev. Dr. Parker in part,.....37 38
" 6th Presb. Church, by Mr. Poinier,.....25 00
Franklin. Dutch Ref'd Ch.,.....2 25
Passaic. R. D. Church, Rev. J. P. Strong, pastor.....33 61
Perth Amboy. Presb. Chur.,.....4 81

PENNSYLVANIA.

Germantown. Dr. Knox's Chu., Mr. Garrett, $30; Messrs. Adamson and Henry, $20 each, in full of L. M. for T. C. Henry; Mrs. J. E. P. Stevenson and Children, $12,-02; Messrs. Pease, Porter, Erringer, and McIntire, $10 each; Mrs. Henry, Weaver, Harvey and Myer, $5 ea.; Mrs. Engle, $4; John and James Kinnier, $2 ea.; Cash $1,.....151 02
" 2d Presb. Ch., which makes Rev. Robert Taylor L. M. in full,.....10 00
Pottstown. Alex. Samson, $5; Others, $3,.....8 00
Abington. Pres. Ch. in part of L. M. for Rev. J. L. Withrow,.....10 00
Philadelphia. S. Caldwell, Esq, $50; Alex. Whilden, $25, for Geo. Constantine,.....75 00
" 2d U. P. Chur, $24 05; M. W. Baldwin, $10; Messrs. Hart, Gallaher, Perkins, Cash, Perkins, $5 each; Cash $1,.....60 05
Madia. M. E. Ch.,.....5 65
" Presb. Chu., of which $15 in part L. M. for Rev. J. W. Dale,.....20 20
" Cash,.....05

MARYLAND.

Baltimore. Dr. Dunning's Ch add.,.....1 50

MISSOURI.

St. Louis. S. M. Edgell, Esq., for France, $100; a Friend for Italy and to constitute Rev. Addison D. Madeira L.D., $100; W. M. Morrison, Esq, for Industrial Schools, $50; Messrs. Hall, McCune, Smith, Beardslee. and Ticknor & Co., $25 each; Mrs. W. H. Markham L. M., $30; Messrs. Homver in full of his L. M.; S. B. Kellogg in full of his L. M.; and Mrs. O'Fallon, $20 each; Messrs. Fish, Knight & Co., and Mrs. Collier, $15 ea.....495 00

" Mr. Rogers $4; Messrs. Finley, McNeil, Gray, Curran, Steadman, Parsons, Comfort, Kennard, Leslie, and Mrs. Burchard, Reed, and Squire, $3 each,.....40 00

" Messrs. Hogan, Ames, Studley & Co., Knight, Gale, Sell, Alexander, Greeley, Collins, Hamil, Dameron, Yeager, Copp, Garnett, Jackard, Mermond, Roe, Plant, Hitchcock, Keith and Woods, Sadd, Tuttle, Shaw, Hubbell, Brotherton Noyes, Plant, Gaty, Nicholson, Greeg, Smith, Mack, Pierce, Roberts, Whitmore, Davis, O'Fallon, and Mrs. Manson, and Miss Thomas, $10 each,.....390 00

" Mrs. Stickney, Bryan, Peters, Blair and Miss Collier, $5 each,.....25 00

" Messrs. Straw and Fallies, $1 50 each; Miss Pearce, $1 30,.....4 30

" Messrs. Hamil, Mullikin, Whittaker, Stringer & Co., Field, Stobie, Field, Lee, Downing, Field, Archer, Allen, Archer, Blossom, Comstock, Blackman, Bailey, Haywood, Wahl, Patterson, Campbell, Holmes, Whittlesey, Symth, Eager, Goodman, Graham, Wells & Bro., Cummings, Cochran, Cole, Pratt, McCartney, Webb, Jones, Wood, Wade, Kaime, Morrisse, Thompson, Brook, Godfrey, Drake, Turner, Goshorn, Nicholson, Montgomery, Holmes, Lavelle, Whitney, Merrell, Lake, Breed, Boswell, Bixby, Weirick, Peck, Moody, Merritt, Arnot, Moore, Cooper, Plant, Bonham, Dickey, Oliphant, Pomeroy & Mrs Holmes, Adriance, Warne, Murphy, Green, Shackford & Pownell, Laflin & Weaver, $5 each,.....380 00

" Messrs. Smith, Springer, Drew, Crow, Garretson, Sproule, Anderson, Beck, Morrison, Caughland, Southern, Freeman, Sayre, Barron, Battle, Martin, Thomason, Clifton, Lyttle, Kellar, Witter, Brotherton, Whitisides & Mrs. Boggs, Runyan, Windsor, Couper, Pomeroy, Barclay,—Monks, Boen, Wetzel, Obear, Baker, Shapleigh and Fallon, $1 each.....72 00

" Mr. Baker 90 cts., Messrs. McNell, Post and Mrs. Wait and Colvin 50 cts each, others $1.....3 90

St. Louis. Messrs. Whitehill, Greene, Sloss, Champlin, Horton, McCord, Larque, Scott, McLanahan, Holmes, Byron, Nichols, Handy, Dowdell, Benton, Handfield, Jerman, Little, Stewart, Wright, McCowen, Pohl, Gibson, Conklin, Teasdale, Edwards, Bean, Butler, Ustick, Beard, Biden, Dickey, Hale, Martling, Holcomb, Butler & Twining, & Mrs. Burns, Stone, Stagg, Street, Ferguson, Covet, Switzer, Tandy, Switzer, Branch, Waters, Manny, Butler, Barnhurst, Knox, McNeilly, Pearce and Coussens, and Miss Skeele and Kintzing, $1 e.,.....57 00

" L. M. Sleeth Two Shirts,.....——

ILLINOIS.

Aurora. Wm. Russell,.....1 00

INDIANA

Logansport. M. E. Ch.....9 25

" 2d Presb. Ch.,.....5 50

" Mrs. I. Johnson,.....35

A Friend in Park Co. for L. Ms.,.....60 00

OHIO

Youngstown. W. J. Edwards add. for L. M.,.....10 00

Raridon. Rev. John H. Bonner,.....1 00

Wellsville. Unit. Presb. Cong. by Joseph Andrews,.....10 00

Cincinnati. Mrs. Patterson,.....1 00

Newport. Rev. A. Leonard,.....5 00

Springdale. M. E. Ch.,.....4 35

Chillicothe. 1st Presb. Chu., Thos. Steele, 2d instalment for L. M., $10; Messrs. Renick, Counts, Allston, Carson, Miller, Rittenhouse, Denny, and Mrs. Hamilton, $5 each; Judge McCoy, and Mrs. Waddel, $4 each; Messrs. Susenbeth and Co., and Mrs. Renick, $3 ea; Messrs. Carlisle, Waddel, Ecbeinberger, Vanmetre, Mrs. Fullerton, Foulke, Williams, and Fullerton $2 ea; Messrs. Dustman, Steele, Throckmorton, Miller, Wilson, Snyder, Spetnagle, Warner & Wood, Mrs. Fullerton, Smith, Wilson, Denny and Miss Carlisle $1 ea; Mrs. Mead 60 c; Mr. Stratton & Mrs. Sill and Lune, 50 c each; Mrs. Sunbeck 35 cts.; Mrs Cutler 25 cts.....96 70

" Prot. Epis. Ch—Dr. Foulke in part L. M. $10; Messrs. Douglass and Pratt $5 each; A. Wallace $3; Mess. Adams and Smart $1 each, in full to make Rev. J. B. Britton L M.....25 00

Chillicothe. United Presb. Ch., Mr. McCague, $3; J. Bonner and Mrs. Ross, $2 each; Messrs. Welch, Nettleton, Welch, Dalrymple and Bonner, and Mrs. Kennedy and Miss Nettleton, $1 each; T. T. Beach, 70c.; Mr. Thompson and Mrs. Charmly, 50c. each; W. Dickson, 25 cts. in full to make Rev. W. H. Prestley a L. M,.....15 95

" 2d Presb. Chur., J. Rhodes, $3; Messrs. Brownell, Whittemore, and Safford. $2 each; Messrs. Reed and Holcomb, $1 each,.....11 00

Wellington. A Lady Friend by A. Adams,.....2 00

Eaton. M. E. Ch.,.....6 45

" Presb. Ch., of which $2 95 to complete L. M. for Wm. Curry, and $19 35 on L. M. for Rev. G. H. Webster,.....22 25

Castalia. Rev. Hiram Smith,.....2 00

Ruggles. John McCutchan, in full of L. M. for his wife,.....5 00

MICHIGAN.

Milford. Mrs. Rebecca Tracy,.....5 00

TENNESSEE.

Nashville. R. H. McEwen for Female Education in Italy,.....50 00

THE

CHRISTIAN WORLD.

Vol. XV. JUNE, 1864. No. 6.

FIFTEENTH ANNIVERSARY OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

REV. JAMES EELLS' SERMON.

The Annual Sermon before the Society was delivered on Sabbath evening, May 8th, in the Broadway Tabernacle (Rev. Dr. J. P. Thompson's church), by the Rev. James Eells, D. D. The church was well filled, and the congregation greatly interested in the services. His text was in the 2d chap. of 2d Epistle to Tim., and 9th v. : "But the word of God is not bound." After a brief and pertinent allusion to the statement of the Apostle, that though he might be persecuted and be treated as an evil doer, and suffer bonds and imprisonment, still "the word of God was not bound." This he illustrated by a reference to facts, going back to the time of the Apostles, and tracing the history of the church down to the present time ; showing that the Word and providence of God were in harmony, and though many events in His providence were dark and mysterious, still all things would work together for the progress of the truth. The speaker then gave a brief and succinct review of the rapid progress the Gospel is making in Pagan, Mohammedan, and nominally Christian lands, and drew a cheering picture of the harvest that was being gathered by the Society in Europe and South America, especially referring to the glorious work that had been done the past year in Italy, France, and Greece ; and calling upon all to unite and aid the Society by their prayers and contributions, that the fields now open might be fully occupied, and the Gospel of the grace of God have free course and be glorified.

ANNUAL MEETING OF THE SOCIETY.

The Fifteenth Annual Meeting of the Society was held on the 11th of May, at 7½ o'clock, P. M., in St. Paul's Methodist Episcopal Church, Fourth Avenue and Twenty-Second street. The Rev. Dr. DeWitt, President of the Society, was in the Chair. The services were opened by singing the following hymn :—

I.

O Lord our God arise,
The cause of Truth maintain,
And wide o'er all the peopled world,
Extend her blessed reign.

II.

Thou Prince of Life, arise,
Nor let thy glories cease;
Far spread the conquests of Thy grace,
And bless the earth with peace.

III.

Spirit of Grace, arise,
Extend Thy healing wing,
And o'er a dark and ruined world,
Let light and order spring.

IV.

Let all on earth arise,
To God the Saviour sing,
From shore to shore, from earth to heav'n,
Let echoing anthems ring.

The Rev. Dr. Holdich read the 72d Psalm—Prayer was then offered by the Rev. Dr. Hooker, of Boston.

The Treasurer's Report was then read by the Rev. Dr. Campbell.

The Rev. Mr. Emerson, Secretary, from Boston, in his abstract of the Annual Report of the Executive Committee, mentioned that the school of the Union at Brownsville has been re-established, and the conduct of the Jesuits at Santiago (where the terrible fire occurred) has weakened the faith of the people in the Roman Catholic religion.

In France, the number of Protestant representatives has been doubled, and two Protestants are now in Napoleon's cabinet. Great stress was laid on the influence of the Protestant Chapel in Paris. The growth of Protestantism was hopefully traced through Italy, Spain, Belgium, and Greece, as well as France.

The audience then united in singing the following stanzas of the "Missionary Hymn"—

Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted,
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

Waft, waft, ye winds, the story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

The Secretary next submitted the following resolutions for the consideration of the meeting:—

Resolved, That the reports now read be accepted and adopted, and referred to the Executive Committee for publication.

Resolved, That the success which has attended the efforts of the Society the past year in the collection of funds, enabling it to meet all its liabilities, and increase the number of its missionaries; also the special blessing with which God has crowned the labors of the missionaries at home and abroad, call for devout thanksgiving and gratitude to the Most High.

Whereas, This Society is, by its very organization, a great Protestant Missionary Union, embracing in its Constitution all Evangelical Christians, free from sectarian or denominational bias, aiming to spread a pure Christianity in all lands where there is a mere system of formalism, or where the Man of Sin holds his sway, presenting by its very union a united front, and therefore better qualified for the work than any single denominational agency; therefore

Resolved, In view of the above statements, we feel justified in asking of the Christian church their prayers, their contributions, and cordial co-operation.

Resolved, That the fields already occupied by this Society, at home and abroad, especially those of France, Italy, and Greece, and those already opening in Mexico, Peru, and the Republic of Columbia, are among the most important now claiming the sympa-

thy and the efforts of the Christian Church; and believing that this Society has been raised up for this special and peculiar work, we accept the trust with humility, and renewedly consecrate ourselves to it, determined, with the blessing of God, to cultivate these fields, to the best of our ability, for the glory of God and the salvation of men.

Resolved, That the establishment of the American Chapel at Paris has proved a decided success, having, through the labors of an excellent pastor, the Rev. Dr. McClintock, been sustained the last four years without any expense to the Society; that the time has now come when a vigorous effort should be made to procure the necessary funds for the erection of a parsonage, sufficiently large for the accommodation of the pastor's family, a reading-room, and social gatherings for American residents and travelers.

Resolved, That in the judgment of this meeting there is an imperative call for a great enlargement of the operations of this Society to meet the demands which, in the wonderful movements of our age, are made upon it, and that we will go forward trusting to the favor of God and the liberality of his people.

The Rev. Mr. Moorehead, Missionary to Italy, who had been sent out by the Society about eighteen months since, and who expects to return this fall to make that land his home, was introduced to the audience. After a brief allusion to his native country, he passed to his work in Italy, giving a most interesting account of the progress of Protestantism in that land. He said that there were of Protestant churches in Milan 7, in Turin 5, in Florence 4, in Leghorn 1, in the Island of Elba 2, in Naples 4 or 5, and in Genoa 5 or 6. He gave an account of his own missionary endeavors in Siena, where out of a population of 25,000, 2,500 or one-tenth are priests. One of the greatest obstacles in the way of evangelical propagandism was the difficulty in hiring rooms. It was only after a month that we obtained a room that would hold from 1 to 300 persons. At the first meeting we had carbinieri to protect us, and on the third meeting our room was crowded with 300 persons. We soon received a note threatening us that we should be burned alive in the midst of the city if we did not fly. We understood it was *rober der presi*, and went on. The Prefect and the *delegates* were in our favor, and protected us until suddenly they called us before them. The Prefect said that we had insulted the Lent preacher by laughing in his face while preaching in the Cathedral; and forbidding me from going again to the Cathedral, and that we must preach in future nothing in opposition to the doctrines of the Catholic Church. It was in vain that I denied these statements of the Prefect, and that I could prove, by persons who were with me, that there was nothing insulting or indecorous in my conduct. He would not listen to me. I went to my house, and wrote at once to the Consul-General at Florence, requesting him to lay the case before the American Ambassador at Turin. Having done this, I returned at once to the house of the Prefect, and gaining admission to his presence, was received with the inquiry, "*And what do you want now?*" I said I am an American citizen, and I have appealed to my own government for protection, and my case is now to go before the King, through the American Ambassador. No sooner had I made this

statement, than the Prefect in the most cringing manner besought me to write to the Consul-General and say "all that was said about me amounted to nothing but idle rumors. I will in future protect you." We are now going forward without being molested. The Prefect influenced the preacher at the Duomo to cease in calumniating us, and we can now prosecute the work of evangelization without hindrance.

The Hon. J. S. Lyman, of Massachusetts, who has been in Peru on a Government mission during the year, spoke in enthusiastic terms of the territory of Peru on the eastern slope of the Andes, a territory five times as large as the State of New-York, perfectly healthy, and abounding in the fruits of the tropics as well as the temperate climes. This was to be a great empire, and it was of the highest importance that seeds of Protestantism should be sowed. He saw many of the people at the grand national festival, and became very much interested in the Cholos. He found that they, as well as most other classes of society, were alive to the shortcomings of priests. A judge of the Supreme Court expressed himself in favor of religious toleration. An influential priest approved some simple tracts which he published in the language of the Gospel. There was no difficulty on the part of the Catholic officials in circulating the Scriptures without notes.

The Rev. Dr. Sunderland, of Washington, and who is to succeed the Rev. Dr. McClintock in the American Chapel at Paris, next addressed the audience. He commenced by referring to the account given by the Apostle Paul of the Atheism existing in Rome at the time of writing his Epistle, showing that the same system still existed—giving us a vivid picture of its terrible ravages at the present day, and closed by showing that Papal Rome was little else than Pagan Rome, baptized with the name of Christ and the Virgin—exhorting the congregation, as Italy is now open to the truth, to send at once the Bible and the living teacher, that every refuge of lies may be swept away.

The Rev. Dr. McClintock, who has just returned from Paris, was expected to speak, but was prevented by indisposition. After this announcement by the President, the Rev. Dr. Kirk presented the following resolution, which, with those previously read, was unanimously adopted:

Resolved, That the thanks of this meeting, as representatives of our fellow-citizens, be given to the Rev. Dr. McClintock for his valuable services in vindicating his traduced country before the people of Europe.

The assembly then united in singing the doxology, "Praise God," after which the benediction was pronounced by the President.

The Society then came together, and elected a Board of Directors for the incoming year—passed a vote of thanks to Dr. Eells for his excellent and appropriate Sermon, and requested a copy of the same, to be published under the direction of the Exec. Com.

The Society also passed a vote of thanks to the several speakers for the important aid they had rendered the Society on the present occasion. The Board then adjourned, to meet on the 18th of May at the Society's Rooms.

FIFTEENTH ANNUAL REPORT.

The arrival of this Anniversary day of the *American and Foreign Christian Union*, calls its Directors again to render an account of their stewardship.—We entered upon this, as upon each of the two previous years of the war, with many fears that our receipts might be diminished by the financial derangements and demands occasioned by such a conflict. But we can now, as at the close of each of the two preceding years, record our gratitude to the God of missions for signally disappointing these apprehensions, and even granting an increased revenue. He has also opened to us wider fields, and given us greater success than in any former year. But bitterness has been mingled with our blessings. Two of our beloved co-workers have been removed by death. Rev. J. Parsons Hovey, D.D., for many years a Director of this Society, and a part of the time one of its Executive Committee, and highly prized as wise and efficient in both relations, was, on the 16th day of December, called to rest from his earthly labors. Rev. R. S. Crampton, who had long served this Society zealously and successfully as District Secretary in Western New-York, was removed on the 25th day of March to his eternal home.

The increased receipts of our treasury, we feel deserve a special notice. Last year the amount was $59,036,68; this year $72,758,11—a gain of $13,721,43. Such a result shows that the churches have heeded the providences of God, which, opening wider fields, have called for larger contributions. To the contributors and to God who disposed their hearts, we render thanks.

The usual agencies for securing funds have been employed. Among these, "The Christian World," our monthly magazine, has borne no inconsiderable part. We have many specific and gratifying testimonies of a growing appreciation of it, both by clergymen and laymen—the one class saying that by the valuable information it imparts, they are enabled intelligently to recommend the cause, and the other sending us greatly enlarged individual donations as the result of reading it. The circulation of this monthly is about 8,600 copies.

THE HOME FIELD.

The policy of the Society for several years has not led to any expansion of the work in our own land. This arises from the manifest indications of the providence of God in opening to us vastly wider doors than ever before in foreign countries, and thus saying, imperatively, "Go in and occupy for me." Still the work among the Romanists of the United States has, by no means, been unimportant. We have continued to support, in part, the Swiss and French Mission in Philadelphia, among a population of French-speaking people, numbering 4 or 5,000, mostly Roman Catholics. This enterprise, begun four years ago, by Rev. Mr Fargues, a native of France, now has a congregation of 200 and a Sabbath-school of 100, and is in a state of gratifying prosperity.

The work among the Germans of Newark, N. J., is one of our most interesting operations, whether in this or foreign lands. Our mission was, under many discouragements, commenced there in May, 1862. In March, 1863, a church was organized of forty-eight members. A chapel, given them by the Second Presbyterian Church, was removed, set up in a convenient locality, and last

autumn dedicated to the worship of God, and, in anticipation of needing increased accommodations soon, additional ground has been purchased for a larger edifice. A pastor of intelligence and of soundness in the faith, has been set over them, and the enterprise is moving on under most favorable auspices. An idea of the spirit by which they are animated may be gained from the following extract of a letter by the missionary in July last:

"The constant heavy labors for some years past, without any intermission and recreation, have tired me somewhat; and I thought that I would leave off the weekly lecture on Wednesday during this month. But though I had given notice to that effect, there assembled nevertheless over sixty persons to have a meeting 'among themselves.' I confess this put me to shame. Sixty working people, who had been all day busy in the broiling sun, come in the evening together to praise their Redeemer, and should I be wanting? Trusting in the glorious promise, 'As thy day, so shall thy strength be,' I resumed the meeting—and I must say I feel none the worse for it. If you could see the eagerly attentive faces, as they watch to catch the words of Life, it would do your heart good."

Relieved by the new pastor, our missionary has turned his attention to another similar effort. The evangelical pastors and churches of Newark have held up the hands and encouraged the heart of the missionary, in a manner which has in no slight degree contributed to the marked success of his efforts. It should be added that the First German Church of Newark was formed, years ago, by the agency of the American & Foreign Christian Union, and has now one of the largest congregations of the State.

Mission among the Italians in New-York City.—Our missionary, a native Italian, has continued his faithful labors, preaching on the Sabbath to a small congregation, teaching a Sabbath-school, a day school, an evening school, and superintending an Industrial school. The day and evening schools have fluctuated in numbers, at one time reaching 85, and demanding increased accommodations, and 70 have attended the Sabbath-school. The preaching and religious visitation of the missionary have not been without gratifying fruits, in reclaiming the skeptic and leading the inquirer to Jesus.

In the Western and South-western cities, the work of preaching, visiting from house to house, distributing Bibles and tracts, teaching Sabbath-schools, superintending Industrial schools, and laboring in the hospitals, houses of refuge, alms houses and prisons, have gone on as usual, excepting a few interruptions and derangements occasioned by the agitations of the war.*

While we trust that great good is done by the labors among the sick and wounded soldiers; the wretched refugees, flying from the horrors of rebellion; the inmates of alms houses, and those who, steeped in vice and crime, are shut up in prisons; yet our largest and most certain and permanent results must be looked for in the schools, among those whose characters are forming and whose hearts are most impressible.

Prominent in usefulness are the *Industrial Schools*, where the children are taught to work as well as to read. Sometimes several of these are superintended

*We have a report from one of these laborers, too valuable and graphic in its details to be withheld from our patrons, and yet too long to be inserted here. It may be expected in the next No. of the World.

by one Bible-woman, aided by volunteer laborers. That these schools are highly appreciated by the communities in which they exist, is shown by the following extract from a daily newspaper:

"Saturday afternoon we had the felicity of witnessing an exhibition or 'festival' of the Girls' Industrial Schools, three in number, under the general superintendence of Mrs. F. F. Maltby. Gathered in Biddle Market Hall were some two hundred and fifty girls, of from eight to fifteen years of age, generally children of the indigent, collected with a view to their improvement from the alleys and by-ways of the city by the pious benevolence of a few self-sacrificing ladies. The scene was deeply interesting and exceedingly suggestive. Many of the pupils would be left entirely uninstructed and almost utterly uncared for, were it not for the maternal sympathies of these ladies. Numbers had been rescued from homes of squalor and degradation, and were effectually learning lessons of cleanliness, self-respect, and usefulness. To one who remembers how large and how lamentably on the increase is this class of vicious females in this city, that mission enterprise will appear of very great importance and value. To the self-denying toil of the ladies conducting the enterprise, the necessity of its extension, its success, and its claims upon the patronage of our city, we trust to recur more fully hereafter."

The true value of these various school operations can be appreciated only by considering that the main hope for our immense foreign population is in their children, and that the hope for the children rests principally upon influences like those exerted by these schools.

THE FOREIGN FIELD.

Foreign Papal countries, particularly in Europe, have opened to us a wider and more fruitful field than ever before. In the lands where the Papacy has ruled longest and most absolutely, its hold seems to be steadily growing weaker. Yet we expect its struggle with light and truth to be protracted and obstinate; for the system is cunningly devised, and most perfectly adapted to enlist in its behalf some of the strongest impulses of the depraved heart. Nor will the struggle with "the man of sin" end when his power ceases in his old haunts. He is seeking and gaining a hold upon some Protestant countries to which the contest will be transferred and maintained with the utmost desperation. But the promises and prophecies of God are against him, and will be fulfilled. God is using and blessing his own appropriate means, and will use and bless them to remove this great mystery of iniquity from the earth. Hence we derive all our encouragement to prosecute this work; and we greatly rejoice in being able to point to so many indications of the past year that the end is hastening.

MEXICO.—MISS MELINDA RANKIN, MISSIONARY TEACHER.

Here, till recently, Romanism has ruled and rioted. In the language of one of her own sons, "The Church in Mexico has been stronger than the States." It has rigidly excluded Protestant influences. At length the people, under President Juarez, rose and broke her power, confiscated much of her wealth, expelled her bishops, and proclaimed religious liberty. Our principal work for Mexico has been done by one devoted missionary lady, Miss Rankin, in a female Seminary at Brownsville in Texas, on the border of Mexico, where, as stated in the last Report, over two hundred Mexican young ladies have been educated in a Christian manner. It was also stated that the Seminary building had been confiscated by the rebels, and that the expelled teacher had retired to New

Orleans. Now the joyful tidings come that she has returned, resumed her building, and is about opening the school, with prospects of benefit to Mexico far greater than ever before. The whole spirit of the present rule at Brownsville favors her operations. The advent of the Federal army is marked by a decided improvement in morals and religion, even as compared with the time preceding the rebellion. How unusual, that military occupation should be a means of grace! But Miss R. assures us it is so with the command of General Banks. "Religious meetings are held every night, with overflowing houses—conversions are frequent, and many souls are inquiring the way of salvation.*** Houses, which were occupied by Confederates for gambling purposes, are now made vocal by prayer and praise to God." The Seminary building is surmounted by the *stars and stripes*. It is not materially injured, though large quantities of gunpowder were exploded in the vicinity by the retiring rebels.

Thousands of Bibles have, in the last ten years, been carried into Mexico, and the fruits begin to appear. A wide-spread and growing distrust of the Romish religion prevails, especially among the priests. A Jesuit, who was receiving an annual salary of $25,000, saw a Bible, bought it, and read it: found in it a religion totally unlike the Papal, which he renounced; and after severe persecutions, escaped to Brownsville, and is now preparing answers to priestly misrepresentations. He gives all the evidence of sincerity which the case admits; submitting to loss of salary, property, friends, influence, and to the infliction of tortures for the truth. He says, that of the 7,000 Priests in Mexico, 150 he knows to be desirous of renouncing Popery, and to be held to it only by fear of starvation. Some have left it, and are wandering in disguise and extreme poverty. Is there not encouragement to redouble our efforts for Mexico?

Although the French invasion is largely an effort to reinstate the Papal Bishops and the sway of the Romish religion, yet, even if it succeeds, we expect religious toleration, because that is one of Louis Napoleon's favorite means of gaining popularity,—and he has already expressed a desire for it. But if, on the other hand, the Mexican people prevail, they will be made more hostile than ever to Papal domination, both by increased light and by the unpatriotic acts of the Church and the clergy. It is true Mexican affairs look dark now; but, in national regenerations, God moves by mysterious and terrible methods—hardly one takes place excepting through struggles, anguish, and blood. We trust that those which Mexico is now enduring, are to raise her to higher patriotism, clearer light, and purer truth; that her brave Juarez, now battling so manfully with foreign aggression and domestic treason, is to be her divinely-appointed leader into true civil and religious liberty, "that the Word of the Lord may have free course and be glorified" in this land of darkness and perplexity.

SOUTH AMERICA.

Here the American & Foreign Christian Union finds an immense field for its labors. Several of the governments are in the main tolerant, some entirely so. Where intolerant laws exist, they are nearly a dead letter. We do not recollect an instance in which a single missionary has been excluded or expelled by them. Had we the means and men, missions might be established to almost any extent in that vast country.

While the Roman Catholic religion is professed every where in South America, and is, in some of the States, the only religion tolerated by the laws; the most intelligent of the citizens and some of the governments look very kindly upon Protestantism. This is especially so, at the present time, in those of Spanish origin—because they apprehend danger to their independence from foreign aggression, and are anxious to form with our government the closest possible alliances for mutual protection. It is therefore a time peculiarly favorable to an enlargement of our operations in those countries, embracing more than 16,000,000 of immortal beings.

NEW GRENADA,

By her laws, grants entire religious liberty. President Mosquera has broken the priestly rule, turned the ecclesiastical domain to public uses—largely to the support of schools—expelled the Jesuits, and is requiring all other priests to swear allegiance, or quit the country. The power of the priests, so great and so employed to embarrass the government, has compelled Mosquera to resort to stringent measures of repression. For these he has been severely censured in some quarters; but, we suspect, mostly by those whose sympathies are with Rome. On the other hand, a movement has, in the last year, taken place among the Romanists themselves, to sustain the President and discountenance all who would thwart his plans. The priests of Santander have formed an organization which they call "a Society of Propagation." It is somewhat on the model of the Passaglia movement in Italy. They denounce the temporal power of the Pope; disown all who try to embarrass the government; recommend that the Pope put off the tripple crown and put on the simple cap of St. Peter, adorned with the inscription "My kingdom is not of this world;" declare that the external worship of the Church, so far as it affects the interests of civil society, and also that the persons and property of ecclesiastics, are proper objects of State legislation; they throw contempt on those ecclesiastical censures which have been fulminated against priests for yielding obedience to the government of the country; and repudiate, as abuses, all institutions "not founded on the spirit and letter of the Gospel."

This is certainly a wide step towards true catholicity, and true, scriptural institutions. It promises much for the liberal priesthood of New Grenada, and inaugurates a new era in the ecclesiastical progress of South America. It is taking the only ground which is compatible with free institutions, and which we believe the laity of South America will, ere long, compel the clergy to adopt.

The newspaper of Carthagena, in which the manifesto alluded to above, is published, endorses it most heartily, saying: "We are Catholics and partizans of the absolute emancipation of the Church, because religion is all *conscience*, and needs nothing from force. Its seat is in the heart. What religion needs is what every thing needs—*liberty;* not in licentiousness, but in justice."

Rev. R. Montsalvatgé, our missionary in New Grenada, is prosecuting his work with a good degree of success; but still much embarrassed by the want of a house of worship. He says: "Some hundreds of Carthagenians are only waiting the erection, in this place, of a Protestant church, to declare themselves Protestants." They feel that that would give an assurance of the permanence

of our operations among them, which they cannot otherwise have, and without which they do not care to leave their old connections. But the American and Foreign Christian Union have no funds for that purpose, nor does church building properly fall within its province. O, that some rich friends of South America and of Christ, would put into the hands of these Carthagena Protestants the funds for erecting a plain, cheap chapel, with conveniences for Sabbath and day schools! There can be no doubt that it would be a powerful means of permanently establishing Protestant institutions there and of giving them far more vitality. The American Consul, Mr. Mathieu, kindly opens his house for public worship, and the work prospers. Our missionary enjoys, with the exception of a church edifice, remarkable facilities for success. The authorities have so rebuked the Romish arrogance, that hardly an antagonist to the truth, in that direction, remains. The natives of the coast are not bound by the bigotry of the interior; but by hundreds take and read the Bible.

THE EMPIRE OF BRAZIL

Grants essential toleration, withholding only the privilege of building "a church in the form of a temple," and a few non-essential restrictions of that kind. But we can prosecute Christ's work without rearing a spire or hanging a bell. That great Empire, exceeding the whole domain of the United States by 37,000 square miles, needs more missionaries than we have for all Papal lands. Not only its extent, but its unparalelled facilities for agriculture and commerce, insuring to it in future a population of untold millions, give it an irresistible claim upon the attention of Christ's followers. Its river navigation is on the grandest scale of the world. Its wealth in minerals is immense, and in agriculture far greater. Though not one hundredth part of the arable soil is cultivated, yet a single article of culture, viz. coffee, exceeds in value the whole yield of diamonds, gold, and all other gems and minerals combined. In its various latitudes and altitudes, adapted to all the fruits of both tropical and temperate climates, what is the limit of Brazil's possible agricultural wealth? Her government too is peaceful, wise, liberal, and disposed to cherish all which can add to the intelligence, wealth and comfort of the people, or the strength of the State. Our last two missionaries here were compelled by sickness to leave, and we have not as yet found the suitable men to fill their places.

BUENOS AYRES

Offers some rare facilities for missionary success. Rev. Mr. Goodfellow, missionary of the Methodist Church, writes: "I have travelled many hundred miles among the country people. Such a moral waste is not excelled in all heathendom, and such a ready people to hear the Gospel as are scattered over these pampas cannot elsewhere be found." The means to feed these famishing souls are not furnished.

CHILI.

Here the laws forbid all worship except the Romish; yet, in 1845, the American and Foreign Christian Union sent there the Rev. Mr. Trumbull, and stationed him at Valparaiso, the principal sea port, where he has remained ever since, faithfully preaching the Gospel, and from time to time discussing with the priests in the public papers, the superstitions and oppressions of Romanism.

He has raised around him a strong, self-supporting church, and gained a large influence in the city and country.

At SANTIAGO, the capital, our missionary, Rev. Mr. Gilbert, seems to be steadily gaining influence through preaching and teaching. Within the last year a native, the agent of the Valparaiso Bible Society, has opened a book-store, where Bibles, in different languages, and the American Tract Society's publications are sold. The keeper of the store was trained a Roman Catholic, and it is not said that he has changed his faith, but has broken away from priestly control. Much abuse is heaped on him, and it is yet uncertain what the result will be. We look for further tidings of this most important effort with anxious interest. As the laws of Chili do not prohibit the sale of the Scriptures, our expectation is that the enterprise will succeed. Less opposition will probably be experienced to the distribution of the Bible, on account of the conduct of the priests during the terrible conflagration in that city, last February, they occupying the only available place of egress by carrying out some consecrated furniture, while thousands of helpless women were left to the devouring flames! This has raised such a storm of popular indignation through the entire community as to compel the city authorities to raze the foundations, and give a pledge that a church should never again stand on that spot. Aided also by this and the subsequent conduct of the priests—counselling Catholics to defend their assaulted privileges by the *sword*—it is hoped that the best citizens, and some of the newspapers of Chili, will succeed in their protracted effort to erase her intolerant laws from the statute book, and raise Chili to the dignity of a free State, as she is rising to the condition of a wealthy one.

It will have been seen by Mr. Trumbull's experience of nearly twenty years, that *virtual* toleration prevails in Chili. He has not only preached and printed the truth without interference by the government; but two houses of worship have been built for Protestants, and two burial grounds allowed. Still it is quite desirable that the nation, as such, should sanction by her laws freedom of conscience for all. This would embolden the right and abash the wrong, and encourage many to join us who now shrink from it.

Our Santiago missionary labors under great discouragements, on account of the immense force of Romish laborers, both natives and imported from Canada and France; and also because he is ignored by the American Embassy, which, in most countries, holds up the hands of Protestant laborers. Notwithstanding all this, we feel much encouraged. The events of the past year there are certainly hopeful.

PERU.

Here we have no missionary, at the present time, but we have a most pressing invitation from Lima to send one to that city. Some fifteen hundred Protestant, English-speaking people, are congregated there from various nations. They are merchants and mechanics, gaining a good livelihood, and deeply need the ministration of the Word and ordinances in the Protestant form. A few of them are ardent Christians, and would be glad to be formed into a church.—They declare their willingness to make great sacrifices in supporting a faithful pastor. Others not professing to be regenerated persons, desire Protestant

preaching—desire a church and Sabbath-school of their own, especially for their children's sakes—and say they, too, would gladly contribute to sustain a good pastor. They think they could nearly or quite bear the whole expense; but we should expect, in a place so expensive as Lima, that much would be left for this Society to make up. But certainly these circumstances encourage the establishment of a mission, which would cheer the little band of Christians who now assemble regularly for conference and prayer; would draw to the preaching many who do not go to prayer-meetings, and, through these, act most healthfully upon the great mass of nominal Protestants, who care nothing for any religion, and thus be steadily marching on to a most important influence upon the native Spanish and mixed populations. There would be this especial aid in influencing the natives, that foreigners are greatly respected in Peru as the main business men of the republic. The American Minister there also would favor the establishment of such a mission by us, and thinks there could be no difficulty in securing for it full protection, though the laws are intolerant. And still a further encouragement is, that as in Chili, so in Peru, the leading men are striving to blot out the intolerant laws. This effort in Peru is headed by the Judge of the Supreme Court. We cannot resist such an arrry of providential promptings to enter on this undertaking. It has been decided on, and a good man is under appointment, who will go forth as soon as possible.

CARACCAS.

From this place, the capital of Venezuela, we have also, within the past year, been solicited by Protestant citizens to send them a missionary. Arrangements to comply with this request are in progress, and we expect soon to have a faithful man in that field. A layman, brother of Dr. Gulick of the Sandwich Islands, has just gone to that city to sustain himself and labor for Christ in any way which shall be opened. A recent letter, written after he had been there only two Sabbaths, states that God is setting before him an open door. He had then secured a support and a position of great influence, as teacher of English in the college. Our Ambassador, Judge Culver, had kindly granted his parlor for a Sunday-school, which, on the second Sabbath after his arrival, was commenced with five scholars. This is the second layman who has gone, in this self-supporting way, to do missionary work in South America. The other is Mr. Hicks, of Panama, mentioned in our last Report. Shall we not next year be allowed to report yet others? Mr. Gulick's letter is a most winsome invitation to go. Portions of it will be given in the next Christian World.

An unusual space has, in this Report, been devoted to South America, because, both the facts of God's providence and the feelings of the American people are giving to missions there a greatly increased interest.

EUROPE.

Passing across the Atlantic, we first speak of Sweden. Rev. O. C. Rosenius, our indefatigable Swedish missionary, still continues his advocacy of the truth with zeal unabated, after a labor of more than twenty-five years. Great changes for the better have taken place during that time in Sweden, both in regard to religious freedom and in the increased influence of divine truth over the national

church. Nearly all restrictions of free worship are taken off. The only remaining prohibition of dissent being that of holding meetings during the hours of worship in the National Church. The Baptists, formerly persecuted, are now freely carrying on a useful evangelical work. The number of evangelical clergymen in the established church is increasing. The labors of the dissenting institution, called "The Evangelical Fatherland Institution," are abundant and encouraging. They have employed seventy laborers, and the whole number of books, tracts, and monthlies issuing from their press the last year was 476,000 copies. Many souls have been hopefully converted. Some of the nobility, and even members of the Court, have shown an unprecedented interest in dissenting evangelical preaching. Even the good minstrel Arnfelt, who has so long *sung* the Gospel over Sweden, and suffered such persecution for radical dissent, was last spring cordially welcomed in Stockholm, and allowed to preach twice a week in one of the largest churches.

BELGIUM.

Here our work is done through the Evangelical Society of Belgium.

Aware of no striking changes in this country the past year, we would refer for facts to a somewhat extended statement on Belgium in the Report of 1863, also to a statement pp. 138–142 of Christian World for May. There have been during the year, two significant demonstrations within the bounds of this little kingdom, in the form of Congresses; one of Catholics, the other of Liberals, to promote their respective special interests. The Romanists met at Mecklin, or Malines, not from Belgium only, but from other lands. It seemed to be an imitation of the World's Evangelical Christian Alliance, perhaps suggested by it, and perhaps also designed to counteract its anti-Romish influence. The effect of the Christian Alliance and other similar convocations of Protestants has been so favorable in promoting unity of feeling and action on the great questions of Protestantism as, possibly, to make the Romanists feel the necessity, in self-defence, of also holding great public open meetings in which fundamental principles should be freely discussed and made to vindicate their cause. But they went too far in imitating the Protestant meetings. The discussions were too free; and, worst of all, laymen were allowed equal freedom with clergymen—*laymen*, who had not been trained in the cloister—who had breathed the free air of the nineteenth century. They made sad havock of some of the most cherished middle-age principles of the church. The speech of Montalembert, boldly claiming freedom of thought, freedom of speech, and freedom of worship for all, and ringing, as it did, through the world, probably damaged their cause more than it could be benefitted by all the other exercises. Indeed the meeting is hardly remembered by anything beside that image-breaking speech, excepting, perhaps, by Cardinal Wiseman's shameless confessions of Jesuitical chicanery to gain power for Popery in the British elections.

The other demonstration was a social Congress of the Liberals at Ghent, a few weeks later, and doubtless designed as a counterblow to that at Mecklin. Great animation pervaded it in the discussion of these four topics: 1. Capital punishment; 2. Claims of popular education on the State; 3. The morality of art; and 4. The amelioration of the condition of the working classes. The debates

were participated in by men of almost all shades of liberal view, even to pantheism; but Gospel principles had a fair field, and we believe won the laurels of the day, both Romanism and Infidelity receiving from the spirit of the meeting, a decided rebuke. We speak of these meetings the more particularly, because they are great waymarks of irrepressible progress towards the just and the true.

FRANCE.

Here we operate through three French Missionary Societies, viz: The Evangelical Society of France, The Central Protestant Society, and the Evangelical Church of Lyons.

We were led to fear sad interruptions from the apparent turning back of the Emperor towards Rome in 1862; but our fears have been happily disappointed. The government, instead of siding with the Bishops against us, have prosecuted seven of those Bishops for trying, in the last year's elections, to lead the people to vote the Pope's ticket. The Protestant missions have not only been tolerated, but have prospered greatly. "The Evangelical Society of France" alone has added twenty new Evangelists, and they find a wide open door of access, as will be understood by the following particulars. Pastor Fisch visited one of the new fields in the interior, and was able, on one Sabbath, to preach five times to as many different Roman Catholic audiences in a town where there was not more than one Protestant. One Evangelist in fifteen months has opened the way for the Bible in 600 Romish families. A new and large work is now done in gathering little groups to read the Bible. Renan's Life of Jesus is doing more good than harm. The excitement, created by it, is leading many to read the Gospel for themselves, and has produced a curiosity to hear the Evangelists discuss the same points and show the true connection and sense of passages of Scripture which Renan has perverted. We may add, the same is true in Italy. By the three Missionary Societies most of the eighty-six departments of France must now be reached with the Gospel.

The immense agitation over the removal of the younger Coquerel from his office of Suffragan, is opening the eyes of many to the evils of Church and State connections, and helping progress in the right direction. The political changes in France have been marked by a growing independence in the popular suffrage, where rests all the hope of stable liberty for France. That in all the great centers of the empire there should be a defeat of the Imperial candidates, notwithstanding the most vigorous use of government patronage, and an election of men, the most distasteful to the Emperor, is certainly a marked feature of the past year. Still more striking is the fact, that when some of the anti-Imperial men were rejected through technical informalities, and a new election ordered, the same men were returned by largely increased majorities. By these elections the number of Protestant members of the Legislature is almost doubled—raised from 8 to 15. These rebuffs have caused ministerial changes to suit the people, the new incumbents having more of the progressive and free spirit of the age. Boudet, Minister of the Interior, and Marshall Randon of War, being Protestants, and Duruy, Minister of Instruction, being disposed to re-establish the philosophy class—so feared by the clergy—in all the lyceums of the country.

The cause of Protestantism in France has suffered an irreparable loss in the death of Rev. Frederick Monod. He was one of a large Swiss family, which

has exerted, in France, a most beneficial influence for Protestantism. In 1824 he established the "Archives du Christianisme," and remained its editor till death. In 1848 he was the leader in establishing the "Union of Free Evangelical Churches." When this failed of its expected results, he aided largely in forming the body of "Independent Churches," which, though small in number, are great in influence, including such men as Count de Gasparin, E. de Pressensé and Pastor Finch. He was a leader among the French Protestant Pastors in expressing their sympathy for the Northern States against the great Rebellion, recording the opinion that 'the triumph of the Rebellion would throw back, for a century, the progress of Christian civilization and of humanity—would cause the angels in heaven to weep, and would rejoice demons in hell." This address, which a majority of the French Protestant pastors signed, and to which not one objected, stirred four thou and English clergymen to take a like stand, and doubtless did much to check hostile demonstrations among those in England who fear the masses of the people when roused to indignation against any great aristocratic abuse. America has reason to cherish with affectionate gratitude the names of such men as Fisch, Gasparin, Presensé, and Monod.—Within the past year the French Protestant churches have well repaid all that America has done for them in thirty years.

A pleasing incident of the year is, the sending from France of a Protestant mission to the long-abused Island of Tahiti. Notwithstanding the deprivation of Protestant missionary labors for twenty years, and the strenuous efforts of Romish priests to proselyte, Queen Pomare and the mass of converts remained true to their principles, though enjoying only the instructions of native preachers. Mr. Abousset, the pioneer missionary, was received with lively demonstrations of joy, both by the Queen and her people, giving strong hope for the future of Protestantism in that Island, and a withering testimony against both the spirit and power of Romanism.

American Chapel at Paris—This enterprise has continued, through the year, in its former prosperous condition; receiving words of kind commendation, so far as we know, from all accustomed to attend its services, or associate with its pastor, Rev. Dr. McClintock. This gentleman, to the deep regret of the Directors and of his hearers, has resigned that position which, for four years, he has filled with such marked ability and usefulness, not only to those who listened to his ministrations, but also to our country, of which he has been a worthy representative and a bold defender in times of deep peril.

The Directors are happy in having secured for that important post the Rev. Byron Sunderland, D.D., pastor of the First Presbyterian Church, Washington, D. C., and Chaplain of the U. S. Senate. We feel assured that he, like his predecessor, will justly represent and fearlessly vindicate our national interests, and at the same time please and edify those who seek instruction at his lips.

We desire to call attention to a great deficiency in the facilities for carrying on the work in connection with this Chapel. We refer to the want of a suitable and fixed abode for the pastor. That Chapel is the religious resort of Americans visiting Paris, and the pastor should have a house where he can hold weekly receptions, at which Americans may become acquainted with him and with

each other. It would greatly add to the pleasure and profit of all concerned. These necessities cannot be had without a *parsonage*. To build this, does not fall within the province of this Society, nor has it any funds for such a purpose; but it should be done, and we call to it the attention of those who would be specially benefitted by it, and would say to them that the very best site for the purpose can now be secured, and if not secured soon, may pass beyond their reach.

ITALY.

The following are the names and localities of our laborers in Italy:

Florence.—Rev. E. Edwin Hall, Pastor American Chapel and Superintendent of Missions.
G. Rovillo, Evangelist and Colporteur.
F. Fabie, School Teacher.
M. G., School Teacher.
Milan—Rev. Wm. Clark, Preacher, Superintendent of Missions, and Principal of Female Seminary.
Rev. E. Revel.
Mrs. de Sanctis, Superintendent of Female School.
Pisa.—Rev. J. Perazzi.
Casale.—Rev. O. N. Cocorda.
Sienna.—Rev. W. G. Moorehead.
Rev. Mr. Peccenini.
Sienna.—Sig. del Bono, Evan. & Colporteur.
Favale.—Stephano Cereghini.
Brescia.—P. Pustula, Teacher.
Faenza.—C. Mariani, Colporteur.
Elba.—Rev. E. Marchand, Pastor, Rio Marina and Porto Ferraio.
Sig. Securiani, Colporteur.
E. S., Teacher, Rio Marina.
D. G., Teacher, Porto Ferraio.
Verres.—Daniel Lantaret, Evangelist.
Foriano.—E. Zati, Evangel. & Colporteur.
Miss Revel, Teacher.
Students preparing for the Ministry:
G. Quatrini, at the College La Tour.
C. Rovillo, Florence.
La Tour.—Jacob Forneron, Teacher.

All the above, excepting Mr. Cereghini, who receives a portion of his salary from other sources, are entirely supported by the Am. and For. Chris. Union. There are also several others, employed more recently, whose names have not been sent to us. It will be noted that only the initials of some of the above persons are given. This is for prudential reasons.

The progress of our work here has been very marked, yet attended by discouragements from the general ignorance of the people, and the fact that politics are necessarily so mixed up with the religious movement; yet this must be so among a people turning from a religion wholly intertwined and blended with a system of political oppression. But there is great encouragement for Italy—The fact that we can go there with the truth *at all*, is exceedingly cheering; for the Truth of God once admitted is sure to work. The Word of God is not only allowed, but desired—and desired so much that the impoverished Italians, in three years, purchased more than 100,000 copies.

This year has been marked also by another source of rejoicing, viz: greater unity of feeling among the different classes of Protestants. Such men as de Sanctis, who have been supposed to sympathize with the Plymouthists, have severely rebuked the more radical of that class in trying to throw contempt on all other Protestants in Italy. The young Italian Church seems to be growing more orderly in its discipline, and more sound in its views of the ministry, and especially in regard to ministerial education. That branch of the church have been doing a most important work, especially in the city of Milan and throughout Lombardy, where the Waldenses found it hard to gain a footing. Such has

been the progress there, that the American and Foreign Christian Union have felt constrained to send another American to take his station in Milan, and operate through the northern part of Italy, and we trust, ere long, in the South of Austria. This man is Rev. William Clark, for eight years an acceptable missionary of the A. B. C. F. M. in Turkey. A part of the time he conducted successfully the Bebek Seminary at Constantinople. He is expected in Milan to preach in Italian, establish a female Seminary of high order, and superintend a large band of colporteurs. From the contemplated Seminary we have great hope as the means of diffusing a thorough Christian education among Italian young ladies, and thus of introducing into our evangelical work in Italy that most powerful element of Christian female influence. Mr. Clark went to Milan last autumn. He found the cause of Protestantism greatly prospering. In one of his first letters he writes:

"He could employ five or six Bible Colporteurs had he the means of sustaining them. He could send Evangelists to Lecco, Bergamo, and the valley north to Sondria, and all that beautiful valley north of Como, so also Domo d' Ossola and the region of Lake Maggiore. In all these places there is great encouragement for evangelical efforts. All that is wanted are the means to sustain them."

We are most happy to add, that the American Bible Society has generously furnished the means of putting these and other men into the field, under the direction of our missionary, and has granted similar facilities to our mission in Central and Southern Italy. We would also acknowledge like aid from the American Tract Society, and the American Sunday-School Union, for the distribution of their publications in Italy.

There are in Milan seven evangelical churches and one thousand communicants. More persons attend Protestant preaching in that city than in any other of Italy. The places of worship are too small, and the preachers are required to speak three or four times each Sabbath, besides every evening, excepting one, in the week. Mr. Clark finds a great and growing demand for schools, and there seems to be an excellent prospect of success if the required funds can be furnished.

FLORENCE.

The reports of Rev. Mr. Hall, our missionary agent at Florence, have been exceedingly cheering. The mission in the Island of Elba is rapidly extending its influence. At the Rio Marina Station the brethren are rejoicing over the completion of their new house of worship, and persecutions are less severe since it has become evident that the Evangelical party is to be firmly established.

At Portoferaio the congregation has outgrown the place of worship, and a new one has been secured, of which the missionary says, "It is all we desire." That congregation not only subscribed 1,200 francs for this, but have continued to contribute cheerfully for the expenses of worship, the publication of tracts, and the relief of the poor. The three stations in Elba report forty-nine new church-members and twenty catechumens as the fruits of this year. The work on the Continent is limited only by our means of prosecuting it. Schools are multiplying both by missionary enterprise and government institution. They constitute largely the ground of hope for the future of Italy. In proportion as

the people become enlightened, will they emancipate themselves from the bondage of the priests. Not only day-schools for the children, but evening-schools for the adults, and those who must work by day, are numerous and popular.—Light and free discussion are greatly dreaded by the Papal Bishops. They have forbidden the candidates for holy orders to resort to the universities, confining them to seminaries of their own, where all dangerous light is excluded. In consequence of this, the government has removed the chairs of theology from the universities as useless. All bishopricks falling vacant in Italy are left unfilled, 1. because the Pope refuses to confirm the nominations of Victor Emanuel, and 2. because he requires oaths inconsistent with loyalty to the King's government. In 1863 the number of vacancies had reached fifty, including the Archbishopricks of Turin and Milan. Thus is the Papacy, by its absurd claims, its obstinacy, and its love of "darkness rather than light," contributing most effectually to increase the fruits of our labor and make them permanent.

GREECE.

Our work in Greece is yet in its incipient stages, yet very hopeful. The traditional jealousy of missionary efforts, and the disturbed state of popular feeling, amidst a change of dynasties and the construction of a new constitution, have required much circumspection. The labors of our missionary, Mr. Constantine, have necessarily been confined to Sabbath-school and Bible-class efforts, together with private social influence. But there is evidence of cheering progress. While he appears to have avoided giving offence, his sphere of influence is obviously considerably enlarged. One young man, who at first said he would be the first to stone him, has joined his Bible-Class, and has left the National Guards, because they drill on Sunday. The Bible-class is gradually growing, and includes various ages, from the ruddy child to the man of white hairs.

Dr. Kalopothakes, who has been nominally connected with another organization, but for want of adequate support from them, has received largely from us, has exerted a most important influence, in this time of reorganization, through his paper, called the "Star of the East," being the only paper which has made a demand for full religious toleration in the new Constitution. That paper also took strong ground in defence of Dr. Jonas King, who was anathematized by the "Holy Synod," for his pamphlet on the "Worship of Mary," (published in the Oct. and Nov. numbers of the Christian World). Dr. Kalopothakes made it an occasion to assert the rights of conscience and of free speech and free worship—handling the intolerance and narrowness of the "Holy Synod" as that body had not been handled for centuries. Still the majority of the people approved of Dr. Kalopothake's articles. This gives much hope. The new King has requested the Star of the East to be sent to him. The message which accompanied the first number, led to a discussion of the observance of the Sabbath between members of the Court, the King included, and Dr. Kalopothakes, which it is hoped may not be in vain. Still more recently has Dr. Kalopothakes been chosen, almost unanimously, President of the "Editors' Association," by those very editors who a little while ago looked on him and his principles with contempt. This not only shows a great, rapid, and most favorable change in public

sentiment, but places Dr. K. in a position of great influence, where he can sway the Greek mind with vastly more power than before.

There are two facts which give new encouragement for the Gospel in Greece. 1. That the Greeks seem to have given up their hopes from Russia, and probably feel less the importance of maintaining rigorously the old Greek orthodoxy, through which they had hoped Russia might be induced to do great things for them. 2. That in discussions on Christian doctrines, the Greeks bow to a quotation from their own version of the Scriptures as an end of all controversy.—This our missionary turns to large account in all his religious conversations with them.

AUSTRIA

Still remains open to the Scriptures and to Protestant worship, and we presume Protestant missionary efforts would be allowed, though we have as yet had no means to appropriate directly to that object. We hope eventually that our Northern Italian mission may penetrate that empire with the truth.

The invitation given in 1862, for the Gustavus Adolphus Society—the great Protestant Home Missionary Society for all Germany—to hold its next meeting in Vienna, was renewed in 1863. The Austrian government seem determined to proclaim abroad their newly established liberality. We regret to state that, through some unknown influence, (probably of Prussian jealousy) this invitation was again not accepted.

SPAIN.

Even this land of Papal subserviency has, during the year, revealed new hope, in two facts. 1. The commutation of the sentence of Matamoras and his Bible-reading companions, from the fatal galleys to mere transportation beyond the Spanish territory. 2. The subsequent intimation of the Queen that a more liberal policy would be pursued in the future. The expelled lovers of the holy Word are just over the borders, preparing for future usefulness in Spain, at the same time, in France and Africa, doing good to those whom they can reach.

CONCLUSION.

The foregoing facts deeply impress on us the conviction that God, in his providence and grace, is rapidly fulfilling His own prophecies—by giving His Word entrance to Papal lands, as never before—by raising up among Papists strong advocates of free inquiry, free worship, and a free Bible—by setting rulers in these countries against priestly domination—by using the very persistency of the Pope, in clinging to political power, as one of the most effectual means of breaking his power both political and spiritual.

At the same time, another impression, in striking contrast to this, is made by some facts stated, and a multitude for which we have no room—an appalling impression of the mighty power still remaining in this hoary system—sturdily maintaining itself, and striking terror through its assailants, where it had seemed to be crushed—as in 1862, when Napoleon III. was made to pause and cower before it—going into Protestant lands, planting itself, spreading itself, dividing the territory into Papal dioceses, with bishops appointed—demanding and obtaining most unexpected and improbable boons from Protestant governments.

By the latter class of facts, is not God showing His people that a great work of Scripture enlightenment must be done before this gigantic delusion can be dissipated?—and by the former class, is not He inviting them to more earnest and hopeful efforts to accomplish this work? Can the people of God meet the demands of His providence, in opening such wide fields in South America, France, Belgium, Italy, and Austria, without at least doubling their past contributions to this cause?

Treasurer in account with the AMERICAN AND FOREIGN CHRISTIAN UNION, *for the year ending the Thirtieth day of April*, 1864.

Dr.				Cr.		
1864.	To balance from 1863,.....	275	88	By amount paid for Paper—Printing the Christian World, and for Books and Tracts gratuitously distributed,.	44,12	43
	To amount received for Subscriptions to Magazine, and for Publications sold,.....	1,444	97	By amount paid for Salaries of Secretaries,.....	4,000	00
	To amount received by Legacies,.....	9,106	00	" " " for Traveling Expenses, for Secretaries and District Secretaries, for Clerk-hire, light, fuel, postages, and incidentals,..	1,935	11
	To amount received from Church Collections, Donations, and all other sources,.....	60,533	11	" " disbursed for Home and Foreign Missions,	59,124	54
	To amount received from Rents,.....	490	00	" " " paid on House Account,.....	1,111	49
	To amount of Special Legacy by A. G. Phelps, Jr,. for House,.....	908	15	By Balance to new account.....	2,174	54
		$72,758	11		$72,758	11

We, the undersigned, have examined the above account and find the same correct, and a balance in hands of the Treasurer of Two Thousand One Hundred and Seventy-Four Dollars, and Fifty-Four Cents.

Signed, HIRAM B. LITTELL,
JOHN ENDICOTT.

CONSTITUTION.

ARTICLE I.—This Society shall be known by the name of THE AMERICAN AND FOREIGN CHRISTIAN UNION.

ARTICLE II.—The object of this Society shall be, by Missions, Colportage, the Press, and other appropriate agencies, to diffuse and promote the principles of Religious Liberty, and a pure and Evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists.

ARTICLE III.—Any person may become a member of this Society by contributing annually to its funds. Thirty dollars, paid at one time, shall constitute a Member for Life; and one hundred dollars, paid at one time, shall constitute a Director for Life; and any person on the payment of a sum which, in addition to any previous contributions to the funds, shall amount to one hundred dollars, shall be a Director for Life.

All Life Members and Life Directors of the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance, shall be Life Members and Life Directors of this Society. Life Directors shall have the privilege of meeting with the Board of Directors, and of participating in their deliberations and discussions.

ARTICLE IV.—The Officers of this Society shall be a President, Vice-Presidents, a Corresponding Secretary, a Financial Secretary, a Recording Secretary, a Treasurer, and a Board of Forty Directors, who shall be chosen annually, as hereinafter described; and in default of an election, the Directors last chosen shall hold their offices till others are elected.

ARTICLE V.—The Board of Directors, one-half at least of whom shall be laymen, and twenty-four at least of whom shall reside in the city of New York and its vicinity, shall be chosen from the several evangelical denominations of Protestant Christians, but no more than one-fourth part from any one denomination. The Board shall be divided into four classes of ten persons each, one of which classes shall go out of office at the end of each year, but shall be re-eligible. The President, Secretaries and Treasurer, shall be, ex-officio, members of the Board.

ARTICLE VI.—The Board of Directors shall have the control and management of the affairs, funds and property of the Society, and the direction of its concerns; shall meet at least once in three months; and seven members shall constitute a quorum for the transaction of business, at any meeting regularly convened. The Board shall form their own rules for the transaction of business, take such security of the Treasurer as shall be deemed proper, fill all vacancies that may occur in their body during the year next following their election, and also all vacancies that may occur among the officers till the next annual meeting; appoint such committees as the interests of the Society may require, and employ such means for the accomplishment of its object as occasions and exigencies may demand; keep regular minutes of their proceedings, and make an annual report of the same to the Society. The Board shall meet within fifteen days after the Annual Meeting of the Society, for the appointment of officers of the Society and Committees, and the transaction of whatever other business may come before them; and subsequently every three months, or on their own adjournment.

ARTICLE VII.—The Board at its first meeting, after the Annual Meeting of the Society, shall appoint from its own body an Executive Committee, to consist of not more than seven members, of whom five shall constitute a quorum, and of which Committee the Corresponding and Financial Secretaries and Treasurer shall be *ex-officio* members. It shall be the duty of this Committee to take the active conduct and management of the affairs of the Society, appoint its Missionaries and Agents, assign them their fields of labor, and their duties, fix the rates of their compensation, and direct the management of the same, superintend its work at home and abroad, and in general to attend to all the details of the business and operations of the Society, and report to the Board at each regular meeting thereof.

ARTICLE VIII.—The Board of Directors may admit, as an Auxiliary, any Society or Association organized to labor in the same field, according to the principles and upon the plan proposed by the Society, which shall agree to pay its surplus funds into the treasury of the Society, which shall send to the Corresponding Secretary a copy of its Constitution and Annual Reports, giving the names of its missionaries and fields of their operation. And every auxiliary which shall pay the whole of its funds to the Society shall be entitled to a missionary or missionaries to labor in such fields as it may designate, at least to the amount of its contributions, provided such designation be made at the time of payment. The officers of all auxiliary Societies or Associations shall be, *ex-officio*, Directors; and the annual contributors to their funds shall be members of the Society.

ARTICLE IX.—The Annual Meeting of the Society shall be held on the Tuesday preceding the second Thursday of May in each year, when the Directors shall be chosen, the Treasurer's account presented, and the proceedings of the foregoing year reported.

ARTICLE X.—No alteration shall be made in this Constitution, except by the Society, at an Annual Meeting, on the recommendation of the Board of Directors, and by a vote of two-thirds of the members present.

GENERAL PRINCIPLES.

THE AMERICAN AND FOREIGN CHRISTIAN UNION has taken the place and assumed the responsibilities of the Societies known as "The Christian Alliance," "The Foreign Evangelical," and the "American Protestant" Societies. In conducting its affairs, the following principles are faithfully preserved, namely:

1. All donations made specifically for the work in the Home or Foreign Field are faithfully expended in that field, in strict accordance with the wishes of the donors.

2. In the employment of laborers at home and abroad, sincere piety, proper talent, and the possession of other qualifications necessary for the place and the work contemplated, determine the choice of the Board, irrespective of the ecclesiastical connections of the candidate.

3. In its operations abroad, the Society acts, wherever it is practicable, through the organizations, societies, boards, and committees on the ground.

4. In publishing Books, Tracts, etc., the Society neither publishes, nor circulates, nor aids in publishing or circulating, anything that is of a sectarian character.

5. When it becomes necessary for the Society's Missionaries to organize churches, whether at home or abroad, those churches are at liberty, when fully established in the faith of the Gospel, to connect themselves with such evangelical denominations as they may prefer.

6. In prosecuting its great work, THE AMERICAN AND FOREIGN CHRISTIAN UNION cheerfully extends its aid to the several branches of the Church of Christ which are found within the sphere of its labors.

IMPORTANT FACTS.

1. "The Society presents to the observation of the world a practical union of Evangelical Christians, of different denominations, harmoniously engaged in the defense and propagation of the Gospel.

2. "The Society occupies a field of great extent and importance, to whose culture no other Society is exclusively devoted.

3. "The Society seeks the salvation or people whose numbers are immense, and whose religious condition is extremely unhappy.

4. "The Society is fitted for the work for which it was designed.

5. "From the nature of the case, the hope of comparatively early and valuable returns to the cause of evangelical religion is warranted for all the outlay on the part of the Society.

6. "Past experience has demonstrated that other agencies patronized by the Christian community were not fully adequate to the work which needed to be done."

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Bolles, Wm. B., Astoria, N. Y.
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Homyer Henry A., St. Louis, Mo.
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Jacob Mrs. Etta B., Louisville, Ky.
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Judd Otis A., So. Hadley Falls, Mass.
Janeway D.D., Rev. T. L., Philadelphia, Penn.
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Kellogg Edward, Hartford, Conn.
Kendall Asa, East Concord, N. H.
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Wallace Rev. Samuel, Piqua, Ohio
Withrow Rev. J. L., Abingdon, Penn.
Williams Dea. S. H., Forboro, Mass.
Waynesburgh Presb. Church, Honeybrook, Penn
Yeomans Rev. Alfred, New Hampton, N. J.
Zahnizer Rev. George W., Huntingdon, Penn.

TO OUR FRIENDS AND READERS.

It will be seen that we have occupied this entire number with our Annual Report. We have chosen to do this for two reasons: One to save expense—which is no small item in these days, when paper and labor are so high. The expense of printing the Report separate would support a Colporteur in Italy an entire year. In the next place, the Report has cost us a great amount of labor, and we felt desirous of placing it in the hands of all our readers; we think it will amply repay them for a careful perusal.

The last year has been to us one of great prosperity. We have been enabled in the good providence of God to increase considerably the number of laborers, and to meet all our liabilities—free from debt, and with a small balance to commence the work of another year. Our work in South America is calling for more laborers. We expect to send out two Missionaries during the Spring; one to Lima, in Peru, and one to Caracas, in Venezuela. Will not our friends then remember us, as they have done the last year, and give us a place in their prayers and kind regards?

BOOK NOTICES.

THE CEDAR CHRISTIAN; and other Practical Papers and Personal Sketches. By Theodore Cuyler, of Brooklyn. Robt. Carter & Bros.

Many of these articles have already appeared in the New York Evangelist and Independent, and are now collected in a permanent form. The book is made up of thirty articles, written in a plain, terse style, and will amply repay the reader for a perusal.

THE FORTY DAYS AFTER OUR LORD'S RESURRECTION. By Rev. William Hanna, D.D. Robert Carter & Brothers.

It is sufficient for the reader to know that this volume is from the pen of Dr. Hanna, the Biographer of Dr. Chalmers. It is a beautiful Appendix to the previous volume—The Last Days of our Lord's Passion.

NED'S MOTTO, A LITTLE BY LITTLE. By the Author of Win and Wear; Faithful and True. Robert Carter & Brothers.

This story is interesting as well as instructive. Life is made up of "little things," of common, every-day occurrences, and this story well illustrates the motto, "Little by little," and shows how much can be accomplished by any person acting in accordance with it.

THE CRIPPLE OF ANTIOCH, and other Scenes from the Christian Life in Early Times. By the Author of the Chronicles of the Schonberg Cotta Family. Robert Carter & Brothers.

We were greatly prepossessed in favor of this book from reading the previous work from the same author, and we have not been disappointed. It carries us back to the early periods of the Christian church, and gives us the sayings of such distinguished Fathers in the church as Chrysostom, Jerome, and Augustine, and others.

SKETCHES OF ELOQUENT PREACHERS: By Rev. J. B. Waterbury, D.D. Am. Tract Society, 150 Nassau-street, N. Y.

This volume gives us sketches of twenty-three individuals, most of whom have lived and labored in our own land: men who have occupied prominent positions in the Church of Christ. The characters are well drawn.

THE WEED WITH AN ILL NAME: By the Author of the Story of a Pocket Bible. 18 mo. pp. 160. Am. Tract Society, 150 Nassau-st., N.Y.

"I WISH I WAS POOR." 18 mo. pp. 32.

"OUR KATIE." 18 mo. pp. 32.

LITTLE MARY'S FIRST AND LAST FALSEHOOD: A True Story. 18 mo. pp. 32.

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THE CHRISTIAN WORLD.—May we not ask of the many individuals who take, and who we hope read, our Magazine, that they will make some effort in our behalf? During the past year we have devoted much time to its preparation, and we believe with profit to ourselves and to our readers. Most of the Journals have advanced in their prices,—we have not. We do not expect to make the Journal a source of revenue; but rather to give intelligence of our operations, and increase the interest already felt in our work. Will not, then, Pastors help us? There are many churches which we can reach only by the Magazine. If you will only prepare a sermon, and bring our work before your congregation, and give us a collection, how much may be accomplished! You may set in operation a train of causes which may go on and on, widening in their influence till the world is redeemed to Christ. If it be the means of awakening and saving one poor soul, you will be amply repaid.

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THE

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PERU.—ITS SOURCES OF FUTURE WEALTH.

In the Christian World for January we had an article on Peru, comparing its present condition with that of three hundred years ago. We now propose to present a few statistics, showing something of the material resources of Peru.

When the country was conquered by the Spaniards, the Indians were reduced to slavery. A capilation tax was laid on them, which must have brought a very considerable revenue. Although slavery, negro and Indian, was nominally abolished by the charter of independence, still it existed till Castilla, in 1855, freed all slaves by proclamation. This proclamation also abolished the Indian capitation tax. Since that time the revenue of the government has been mainly derived from the sale of guano from the Chinca Islands off the coast. In 1857 the revenue amounted to $18,656,256, of which guano furnished $15,296,-952 ; showing that neither from the mines nor from taxation was much realized. The almost constant civil wars for many years probably so impoverished the people and broke up all public works, that the people could not pay any considerable amount of taxes, and the mines were deserted. But it is stated by Dr. J. Huntington Lyman, late Secretary of the U. S. Commission to Peru, in Hunt's Merchants' Magazine for April, 1864,* that by the latest investigations it is shown that only about twelve million tons of *pure* guano remains on the Peruvian Islands, which at the present draft, 400,000 tons annually, will not last twenty-five years. It will be noticed *pure* in the above statement is in italics—we suppose this is to distinguish it from vast quantities formerly supposed valuable, but on trial found mixed with so much sand as not to pay for removal. This probably accounts for the very diverse statements as to its amount by different recent authorities. The "New American Encyclopedia" says the quantity is sufficient to last, at

* The facts of this article, as other sources of information we shall freely use, making special acknowledgment only when the language of the authors is adopted.

100,000 a year, for two hundred and sixty years. Dr. L. says the present government, composed of intelligent, patriotic men, have become aware of the necessity of providing other means of revenue. They are convinced by reports of various exploring expeditions sent out by them, of their prefects and other public officers, that their main hope is from the interior. They are adopting means to develop the internal resources of the country.

We shall attempt in this article to state, as far as our investigations have determined, what are the resources which may hereafter make Peru rich and powerful. We are led to do this, at the present time, because the American & Foreign Christian Union is now establishing a mission in Peru, and we wish those on whom we call for means to support it, to see the importance of planting right religious institutions in a country destined to contain a vast population, and possessing resources which, developed by intelligence, will add immensely to the physical comfort of the world.

WESTERN PERU.

We speak first of the poorest part, because best known. In most respects it is poor and forbidding enough. But even here, industry combined with moderate skill and a tropical climate, can accomplish results by no means contemptible. The best possible illustration of this is found in the following picture by Prescott :

" The face of the country would appear to be peculiarly unfavorable to the purposes both of agriculture and of internal communication.— The sandy strip along the coast, where rain never falls, is fed only by a few scanty streams, that furnish a remarkable contrast to the vast volumes of water which roll down the eastern sides of the Cordilleras into the Atlantic. The precipitous steeps of the Sierra, with its splintered sides of porphyry and granite, and its higher regions, wrapped in snows which never melt under the fierce sun of the equator, unless it be from the desolating action of its own volcanic fires, might seem equally unpropitious to the labors of the husbandman. And all communication between the long-extended parts of the territory might be thought to be precluded by the savage character of the region, broken up by precipices, furious torrents, and impassable *quedabras*—those hideous rents in the mountain chain, whose depths the eye of the terrified traveler, as he winds along his aerial pathway, vainly endeavors to fathom. Yet the industry, we might almost say the genius of the Indian, was sufficient to overcome all these impediments of nature. By a judicious system of canals and subterraneous acqueducts, the waste places on the coast were refreshed by copious streams, that clothed them in fertility and beauty. Terraces were raised upon the steep sides of the Cordillera ; and as the different elevations had the effect of differ-

ence of latitude, they exhibited in regular gradations every variety of vegetable form, from the stimulated growth of the tropics to the temperate products of a northern clime; while flocks of *lamas* (the Peruvian sheep) wandered with their shepherds over the broad snow-covered wastes on the crests of the Sierra, which rose beyond the limits of cultivation. An industrious population settled along the lofty regions of the plateaus, and towns and hamlets, clustering amidst orchards and wide-spreading gardens, seemed suspended in the air far above the ordinary elevation of the clouds. Intercourse was maintained between these numerous settlements by means of the great roads which traversed the mountain passes, and opened an easy communication between the capital and the remotest extremities of the empire."

If Indian genius three hundred years ago could achieve all this without even the use of iron, or any of our arrangements for transporting heavy bodies, what may not Peru be made by modern science, art, and industry! Not that the toil of the Indian in fertilizing sands and subduing mountain steeps will be repeated; because men of this day can do better by cultivating the more fertile and feasible, though distant parts of Peru, and by modern facilities of transportation overcome mountain obstacles in an easier and more effectual way.

SALINE DEPOSITS.

From all accounts it would seem that nearly the whole of the arid surface between the coast and the mountains is impregnated more or less with the saline substances—saltpetre, borax, soda, and common salt, in various combinations. The two most abundant yet discovered are nitrate of soda and common salt. The latter is found in very great abundance. Dr. Lyman speaks of one place where "this formation is very curious. It is on a shallow lake, of about one foot in depth, of intensely salt water, the surface of which is covered with an incrustation some ten inches thick, appearing like a pond frozen over. The salt is sawed out in blocks nearly a foot square, and removed, leaving the open water, upon which another incrustation soon forms. These blocks are found for sale in the shops of Lima." Another author speaks of houses being often built of them. This surface salt and the beds of various saline combinations, a little below the surface, remain undissolved, and the vast supplies of guano have accumulated for many centuries near the western shores of Peru, because never washed by rain. Nor is salt found on the coast alone: the Encyclopedia Britanica records a bed of it forty leagues long and from three to eight wide, found on the plain east of the volcano of Isluga, averaging a thickness of from five to ten inches.

The extent of the region where the nitrate of soda most abounds in the desert of Tarapaca, is very differently estimated. Dr. L. says "one

hundred and fifty square miles"—another says, "through a region of one hundred and fifty miles"—another, "it extends through the province of Tamaruga into Arica, and thirty miles wide." From all of which we judge it is a vast, unmeasured deposit. In thickness it is from six inches to six feet—sometimes worked with pick and shovel, and sometimes so hard as to require blasting. It costs about $2 00 or $2 50 per cwt. to deliver it at Iquique, the place of export. It was not in commerce till 1831, when a cargo sold in England for near eight dollars per cwt. The exports of it from Iquique between 1831 and 1850 were 239,860 tons. A large part of the population of the region are employed in digging and refining it. This is used in the manufacture of nitric acid, and is already an article of considerable value in commerce for that purpose. Upon the refusal of Great Britain, after the Trent affair, to allow saltpetre to be exported to the U. States, this Peruvian nitrate of soda was turned to another use. Mr. John W. Dwight, of New Haven, Conn., invented a process of extracting from it saltpetre. He has filled one contract with the government for 250 tons, and is now engaged on another for 500 tons. The method of extracting the salt is a secret of his own, which may not only enrich the inventor, but greatly enhance the value of these vast saline fields. It is said to be the only deposit of the kind yet discovered on the globe. The Peruvian government already receives from this source considerable revenue, and such is the almost inexhaustible vastness of the deposit that in time it will doubtless be an article of exceeding great value in commerce.—The New American Encyclopedia says of it—"From its composition, it should be a valuable fertilizer." This salt is found from one to two feet below the surface.

PASTURAGE.

We have no expectation that the steep mountain sides rising abrupt and rugged from the shore belt of sand, are ever again to be worked as in the days of the Incas. Yet they may be turned to good account for pasturage, even to the region of eternal snows. Here may be fed immense droves of horses, cattle, and especially of sheep, both the native and the imported. Of the native there are four kinds—the *lamas*, the *alpacas*, the *huanacos*, and the *vicunos*. The two former give a coarse wool; the latter two, very fine. Mr. Prescott thus describes cloth made by the Indians of the last: "It was finished on both sides alike; the delicacy of the texture was such as to give it the lustre of silk; and the brilliancy of the dyes excited the admiration and envy of the European artizan." Let the steep sides and summits of the Sierras be given up to these sheep, tended by their Indian shepherds, who may grow rich on these wools which can only be raised in Peru, Ecuador, and the regions south of Peru; for the *ychu* grass on which the sheep feed is not found north of the equator.

METALS.

The valuable metalic products of Peru have been famous ever since its first discovery. Gold is found in many localities of both mountain ranges. It is loose in the soil, and nearly all the mountain streams wash it down in small particles. It is found also imbedded in quartz. The silver ore is particularly rich, yielding from five to fifty per cent. This is found in so many places and so abundant, as to constitute the main mineral wealth of the country. The yield of silver, between 1830 and 1863, is estimated at $1,232,000,000. At Lima alone $20,000,000 of silver was coined in eight years from 1826. Humboldt calculates the annual yield of both gold and silver to be $5,300,000. There are also extensive deposits of copper, iron, led and tin, which are little wrought for want of means of transportation. The ore is too heavy to be carried on mules' backs over the narrow, winding, precipitous mountain paths to Lima, and the transportation of the heavy machinery needed for working it at the mines is an impossibility with the present facilities. All mining operations are in a very backward state from the above embarrassment, and from the confusions occasioned by the numerous civil wars reaching up to a recent date, as well as from the unenterprising character of the people, made ignorant, idle, and reckless by three hundred years of Papal domination. But the rich deposits are there, and will ere long be made greatly subservient to human comfort. Quicksilver is also found, but in small quantities.

COAL.

It has been asserted that the geological character of Peru was inconsistent with the existence of coal: but, in 1825, some English miners found good coal at Cerro de Pasco, and more recently it has been found eighteen miles south of Tumbez. A brown coal is also found on the coast not far from Arica. There is likewise in the province of Tarapaca a subterraneous forest, not carbonized, but preserved in a sound state, and burns with a clear bright flame. This was probably entombed by some of those volcanic changes so numerous in Peru. It is now dug up, and much used in preparation of saltpetre. It should be added that rich deposits of gypsum are found in the mountains, and also fire-clay for furnaces. Thus the metals and the means of refining them are placed by the Creator side by side.

We have thus briefly touched upon the sources of Peruvian wealth, beginning at the west on the sandy shores of the Pacific, and proceeding up over the rugged sides to the tops of the Andes, covered with eternal snows. We now pass to a totally different region and different source of wealth.

AGRICULTURE.

This is the main and morally far the most salutary source of the future wealth of Peru, although as yet it has yielded very small results.

We say nothing in this brief sketch of the high table-lands between the eastern and western ranges of the Andes—a space of about one hundred miles in width, and from three to fourteen thousand feet above the ocean level. Some of it is very fertile. But we pass to that Eden of the world, called the *Montana*, lying east of the Andes and rolling away in an inclined plain of hills and slopes to the great prairies beyond the Ucayali river. This name Montana in Spanish does not mean a mountainous but a *wooded* or *bushy country*—a country *covered with clumps of trees or bushes.* It is a rolling, farming, feasible, most fertile region, about one hundred miles wide, and the Peruvian portion of it about six hundred long, bounded on the west by the Andes, and on the east by the vast plains beyond the Ucayali, which stretch away to the Brazilian mountains. Of the exuberant fertility of this region I quote three authorities—1. Senor Raimondy, a Peruvian of education, who has made extensive explorations under the Peruvian government. He says : "No words can give an idea of the immense variety of natural productions, and of the incessant activity of nature in unfolding her creations. In truth, throughout this region are united all the conditions most favorable for vegetable life ; such as an atmosphere constantly charged with moisture, a temperature sufficiently elevated, and a rich virgin soil. In every direction there is presented to the eye an exuberance of life so great, that every material object seems to be animated." 2. Dr. Lyman thus sums up its fruits : "Nearly all the tropical productions of the globe are found there. Chief among them are cotton, coffee, sugar-cane, rice, tobacco, cocoa, (the chocolate tree,) indigo, with corn, barley and wheat on the uplands." It should be added, all the fruits of temperate climates can be raised on the highlands. "The forests abound in the various dye-woods of commerce ; in ebony and many other kinds of wood, valuable for cabinet work, the veneers from which present many beautiful combinations and contrasts of colors. Trees and shrubs, possessing medicinal and other desirable virtues, such as Peruvian bark, various balsams, as copaiva and tolu, sarsaparilla, vanilla, india-rubber, gum copal, and many others are thrown together in the wildest profusion. * * * Cotton grows wild, and is both white and yellow, the latter resembling the Chinese variety, called 'Nankeen.' The staple is finer than our ordinary production, and second only to the 'Sea Island.' There is a species known as 'hill cotton,' the product of a large *tree*, that bears it in great abundance. This is also of two colors, yellow and white as snow. It has the softness and gloss of silk. Another production called by the natives 'vegetable wool,' is yielded in large quantities by a variety of cactus. It is somewhat like the yellow cotton, but slightly crispy. Several heavy bales of this were recently noticed by the writer on board the steamer from Lima to England, to

be experimented on by the cloth manufacturers. The coffee-tree is indigenous in the *Montana*. When cultivated it bears in three years, and each plant is calculated to produce a crop of at least *a bushel of berries*. Its quality and aroma are equal to those of the finest Mocha. The sugar-cane, once set, lasts for a generation.* Within six months from the planting, the canes are ready to cut. They are large and more juicy than ours, and each plant yields from 16 to 20 fully matured stalks. Corn and rice mature in four months, and on the ingathering of the crop the ground is ready for another planting, bearing three crops a year. "In fact," says a Peruvian officer, long resident in Huanuco, "the fertility of the soil is so great that it is only necessary to burn off the weeds and brush in any place, and then to scratch in the seed, to receive in due time a most abundant harvest." The quality of the tobacco is said to be equal to the best of Cuba.

For the common people of tropical America, farina and bananas are the main reliance for food, and are as important to them as rice to the natives of India. The banana is everywhere abundant. "The clusters are of monstrous size"—in one instance—"weighing 159 pounds." "The farina, made of different species of the *manihot*, is as valuable to the native as the potato to the Irish, and, in yield, far more abundant."—Grapes are abundant, and the Peruvian vintage will yet, doubtless, be very important to commerce. There are also, native to this region, oranges, citrons, nectarines, "avocado" pears, pomgranates, the refreshing "granadilla," which is the fruit of the passion-flower, the chirimoya, which not unfrequently here weighs 15 or 20 pounds, while in other countries it rarely exceeds four pounds, and a bush called *huaco*, a decoction of the leaves of which is said to be a remedy for acute rheumatism and an antidote to the poisons of the most venomous reptiles.—3. Thaddeus Hainke observes: "Of the indigo there is no end. I can say the same of cotton and rice. The precious balsom of copavia, the sarsaparilla, the gum-elastic, and the most fragrant species of vanilla are all produced in an extraordinary abundance in these regions. The mighty forests, which like the shores of the rivers, abound in the finest timber for all uses, especially for ship-building, and in trees distilling the most aromatic and medicinal gums. There is a species of cinnamon, which only differs in the thickness of the bark and its darker color from that found in the East Indies, and which is as fragrant as the clove."

HEALTHFULNESS OF THE MONTANA.

On this point there is diversity of testimony. The New American Encyclopedia says: "The climate of this region is warm and moist, but the heat is not so great as might be expected in a country lying so close to the equator. The forests prevent the rays of the sun from

* In the United States it must be replanted every two or three years.

reaching the ground, and the moist winds which blow from the Atlantic over the plains watered by the Amazon and its tributaries, are stopped in their progress toward the Pacific by the Andes, and accumulate clouds which descend in heavy rains, accompanied by storms of lightning and thunder. These copious rains cause such an excess of moisture that the region is very unhealthy, and few individuals among the Indian tribes reach the age of fifty."

On the other hand, Dr. Lyman says: "The climate of this region is generally pleasant and healthy, although within the tropics, covered with luxuriant vegetation, and has a moist atmosphere—conditions usually regarded as inconsistent with salubrity. Yet it is not considered unhealthy. * * In the Montana the surface is more rolling than level, the drainage is good, the rivers have a current of about three miles an hour, and except near their junction with the Amazon, there is but little overflow. Another reason for the salubrity of this region is found in the strong winds which ordinarily prevail in the middle of the day. The uniform testimony of those long resident there is, that the climate, though warm and moist, is healthy and agreeable, and that no serious epidemical diseases prevail."

These discrepancies may be accounted for on the supposition that the unfavorable impressions of the first writer were derived from facts existing on the rivers near their junction with the Amazon, where the banks are overflowed; while those of Dr. L. relate to the higher grounds—the Montana proper—where the water runs off immediately, and where the winds keep up a constant agitation of the atmosphere. At any rate his testimony is the more recent, and derived by him personally from explorers and old residents of that region.

MEANS OF ACCESS—BY WATER.

This garden of the world—this very Eden in gifts of nature—has lain hid from the notice of the great world, up to this time, and, in the greatness of its resources, even from the government which controls it until recently. The threatening necessities of the Peruvian government alone have led to those explorations, which are still in progress, and which have already brought to light most of the above facts. Much more is yet to be learned, which in due time will appear. But enough is now known to stimulate capitalists to turn these rich mines of wealth to some good account for their own advantage, and thus to make them an addition to the riches and comfort of the world. But, at the threshold of this process stands the yet unsolved question, how shall this favored region be reached by capital, skill and enterprise, and be made available for the supply of human wants?

God has made highways to it on one side, but man has closed them up. On the other side, God has raised that which to men of all former

ages would have appeared an impassable barrier. But now there dawns a prospect that a way of access and of commerce will be ere long opened from both sides. The natural channels, made by the hand of the Creator, for the commerce of western Peru, are magnificent rivers contributing the upper waters of the Amazon and among its most important branches. These, beginning with the most westerly, are the Tunguragua, the very westernmost source of the mighty Amazon, flowing close under the Andes ; next the Huallaga, which seems to take its rise in what, on the map, is termed "the silver region," near Pasco ; then the grand Ucayali,* the largest and richest in its tributaries, and flowing through nearly the centre of western Peru from south to north.—On the maps it is placed too far easterly. This enters the Amazon 2,300 miles from the Atlantic, near the flourishing town of Nauta. Of it Dr. Lyman remarks : "It is a wide, deep, gently flowing stream, navigable for vessels of 200 tons for more than three hundred miles from its mouth, and for steamers of light draught near to Cuzco, 1000 miles from the Amazon. On each side are branches practicable for small vessels, thus rendering every part of the country accessible to commercial enterprise." The eastern part of the *Montana* of Peru may find an outlet through the Yavari, the boundary line between northern Peru and Brazil. This, though shorter than the preceding, is "a fine, large, navigable stream," emptying into the Amazon near Tabatinga, where that stream has a breadth of about two miles and is one hundred feet deep. The southeastern part of the Montana of Peru will probably find its most easy channel of commerce through the river Purus, the boundary between southern Peru and northern Bolivaia. "So far as explored it is found broad, deep, and free from rapids." As it flows through the great plains west of the Brazilian mountains, it is believed that these are its characteristics throughout. If so, all the rich section having Cuzco for a centre, will find its way to the Atlantic by almost a straight line through the Purus and the Amazon. It should be stated that these rivers are well stocked with valuable fishes, one kind "the Pacchi," often ten feet long and weighing 300 pounds, is now so important an article of trade with Brazil, that in the proper season for taking it, the entire population on the banks of the Ucayali and the Huallaga, enter upon the work of catching and salting for the Brazilian market. The Purus will be equally serviceable to the northwestern portion of the Montana of Bolivia, which is a continuation of that of Peru—equally rich, and about as extensive. As the Montana of Bolivia has been mentioned, I will add that the central and eastern parts of it will be as well served, perhaps, by the Madeira and its branches as that of Peru by its rivers.

* Pronounced Ukah-e-ah-le.

Is not this world of wealth here shut up soon to be developed?—Who has shut the door of this Eden? It has been done by Brazil forbidding the Amazon to foreign commerce. Why do we hope that door will be soon opened? Because, 1. The Emperor of Brazil is eminently liberal in his policy, and a great patron of commerce. 2. Because a new and *liberal* parliament was elected last year, which will be forward to second his wise plans. The old parliament was dissolved and a new election ordered, to give the people an opportunity to drop some *non-progressives*, which they did. 3. Because Peru is earnestly negotiating with Brazil to accomplish it. 4. Because other nations learning of these valuable sources of wealth hidden there will strive, by treaty, to gain access to them for their commerce. 5. Because the Brazilian Ambassador, in Equador, has declared that it is the intention of Brazil to open the Amazon to trade, by degrees, perhaps five hundred miles at a time. Let a beginning be made, and we believe it will be "like the letting out of waters"; that such will be found the mutual and mighty gains from it to Brazil, to Peru, and to Bolivia, to Ecuador and to all foreign nations trading with them through these great watery thoroughfares, that there will soon be no obstacle, excepting falls and rapids, to be overcome. Such is the feasible face of all this *Montana* country, that every important point can easily be connected by railroads, or other good roads with steamboat landings on some one of the above rivers, and thus a connection formed with the whole commercial world.

ACCESS BY RAILROAD.

Peru is now poor in "ready cash"; but she is determined to be richer, and is moving to open a railway over the Andes to the vast undeveloped resources above described. We believe with such wealth in prospect she can gain credit to do it. The work is already in progress.—Engineers from New-York and Massachusetts are surveying different routes from Lima to various points in the *Montana*. The feasibility of one or more is confidently believed in, and that the produce of the mines and the soil on and beyond the mountains, now of little avail to the government, will become the means of great strength.

OBJECT OF THIS ARTICLE.

These facts are not brought together and spread before the public *merely* to gratify curiosity, stimulate enterprise, or even enlarge knowledge; but to subserve the interests of *Christian Missions*. He, who is the God of nature and of grace, who created this world for his own glory, has hidden in these sterile sands, in these rugged mountains, in these rich, green hills, slopes, plains, and vallies, means to sustain many, many millions of immortal beings for whom Jesus died. He did it with a benevolent design which will be accomplished. We believe these regions are to be opened to the commerce of the world, and thus to be filled with busy agriculturists, miners, and manufacturers. We further

believe that they ought no longer to be left to that system of religion which has, for three hundred years, had unbounded sway, and (as shown in the last Jan. Christian World) has degraded them far below the level on which it found them under the religion and government of the Incas. Still further we believe, that those who hold the pure religion of the Bible ought now, in anticipation of coming changes, to go in with the Bible, and lay, on Christian principles, the foundations for many generations. The present inhabitants of the Montana are counted by hundreds of thousands. They are principally descendants of the tribes subject to the Incas. Somewhat civilized, with few wants and indolent habits, and *nominally* Christian, they are chiefly found in the smaller villages. The larger towns and cities are inhabited by a mixed race of Spanish and Indian blood, with a few whites. The *mixt bloods* have all the enterprise of the country—not much. East of the Ucayali are about five thousand wild Indians, not of the Inca stock, also a mixture of negroes, fugitives from Brazil.

This fruitful land is not always to be exclusively occupied by such inhabitants. Dr. Lyman remarks that the present rulers "are at work in a practical way, developing the country by offering inducements to immigrants, granting to them special privileges." ** Enterprising, intelligent men will rapidly pour into such a country as soon as it is opened to commerce, and the present inhabitants will be stimulated to more enterprise or disappear. The Gospel should go now and gain a footing before the wild and dissipating game of speculation and trade begins. Every thing seems now to favor it. Even Romanism does not array itself with its usual hostility against evangelical efforts. Some of the priests are willing to take our tracts and Testaments, and the people do it eagerly. The most intelligent and influential priest in Peru not only receives these books with approbation, but circulates them.

This state of things cannot be expected to last very long. Now is evidently the favored time to plant Gospel institutions. The American and Foreign Christian Union, fully convinced of this, and urgently invited to it by residents of Peru, have resolved to begin a mission, at once, in Lima, and have appointed the missionary. This work we trust is not long to be limited to the Capital, but to spread its life-giving labors over all those fertile hills and slopes, and along all those grand rivers east of the Andes. This must be an expensive work. A special fund, to meet its demands, has by the liberality of the benevolent, been commenced. We cordially invite and earnestly entreat all lovers of American Republics—all lovers of the souls of men—all lovers of the Saviour—to contribute to this fund, that that land, so rich and beautiful in the gifts of God—so debased by the superstitions of man, may soon in every part feel the invigorating and saving influences of the Gospel of Christ.

ROMANISM IN ENGLAND.

HERE the progress is not upward, but downward and backward.—The number of Romish institutions is steadily and rapidly increasing; also the sectarian patronage bestowed on them. The Papists receive aid from the national treasury for the support of three hundred and eighty-five (385) primary schools in England and Scotland. Of course these are under the control and instruction of Papists. They receive support for numerous so-called reformatories for juvenile offenders, conducted in the same way. In these reformation is attempted without the Bible. What is the result? That, among the boys released from them, the percentage of reconvictions has been almost four-fold that of the boys released from similar Protestant institutions; and of the girls released from them, the percentage of reconvictions has been nearly double that of girls dismissed from like Protestant reformatories!

Recently Parliament has allowed Roman Catholic chaplains, paid by government, to be appointed for poor-houses and prisons. The money which goes from the British treasury into the hands of Papal priests, to be expended by them for schools, colleges, reformatories, chaplaincies, &c., exceeds $1,500,000 annually. Monasteries are forbidden by English law, and every monk liable to banishment; yet England alone now contains fifty-six of these institutions, and they are undisturbed. Of nunneries in England there are one hundred and seventy-three, and thirteen in Scotland. Indeed there has been a commencement of nunneries in the English established Church. One is connected with a splendid church built not long since at the west end of London, in the most gorgeous style and at a fabulous expense. Here ladies take vows truly Romish in form and purpose, and enter upon that course of cloister life which has wrought, on the Continent for ages, such unspeakable evil to piety and purity. This church was established by the very rich as a model, and is resorted to, every Sunday, by double the number that can gain even a standing place within its walls. This shows a popularity of Romanism very different from the feeling of those who had suffered from its domination under the "bloody Mary" and the stupid James II.

How is all this growing power attained? By a skillful management of the ballot-box. Cardinal Wiseman, in his speech at the Mechlin Congress, explained the process. He says: "Being thus placed, the principal object of our efforts has been to procure the necessary support in Parliament. But we are only a small group, a family, so to speak. And how were we to procure a majority in Parliament? All England only sends one member to the House of Commons. Yet we did not despair. Catholics observed that the electors were divided between two

parties, and they found by combining their strength and bringing it to bear in favor of one side or the other, they could cause that side to succeed which appeared the more disposed to do them justice. Thus have we taught the two parties in the State to count the power of Catholics as something."

Here is the true secret, selling their votes to the highest bidder—the price being special favors to them as a sect. They are not citizens of England, but of Rome. They cast not their votes to promote the good of England ; but SELL them in the interest of Rome. May not Papists become dangerous to the liberties of any country just in proportion to the freedom of suffrage in that country ?

Thinking men in England and Scotland are becoming painfully conscious of the danger, and are beginning a system of effort for self-protection. " Protestant Electoral Unions" are forming for the purpose of sending to Parliament those who will oppose pecuniary grants for special Popish, sectarian purposes ; also " Protestant Reformation Societies," with classes of young men under instruction on the great points of Romish error, are diffusing much light. In Edinburgh a Protestant Institute has been erected at an expense of ten thousand dollars. In this are to be delivered lectures by the ablest men on the dangers and errors of Popery ; also classes are formed which, aided by a suitable library and instruction, are to study and master the whole subject of Popish history and Popish delusions, and be prepared to meet and refute Popish sophistry. Dr. Duff writes thus : " To me the present aspect of affairs at home is ominous—I mean in reference to the widespread influence of the ' Man of Sin'—quite enough to alarm the whole of Protestantism respecting the future of Britain. Colenso and Renan are mere meteors compared to this. To me it is surprising to see how men's minds appear to be so easy on the subject which affects the destiny of millions. But of course I am comparatively ignorant of the efforts which are being made to arrest the progress of that soul-destroying delusion. I have always thought that our senators erred in the Catholic emancipation. The Catholics *are* the subjects of a foreign prince, whose grand object is to make religion and politics bend to his power. They live now who, I fear, will live to see this accomplished."

DESTINY may be easily read if you begin at the right word. Deeds are destiny ; character is fate. If your works be right works (right evangelically,) your destiny will be right. God will test every man's works by fire. If there be not enough of God in a man's works, they will become a lake of fire, in which the worker shall burn forever ; but, if they have God in them fully, they will become a chariot of fire bearing the worker to the felicities of heaven.

EVANGELICAL CHURCH OF LYONS.

As this Society has been for years one of the agencies through which we have labored in France, we give our readers the following statement from the Committee of Evangelization. It would greatly rejoice our hearts if some good friend of the cause would listen to the appeal herein made, and preach the Gospel by proxy, by sustaining one of their pastors at an expense of $400.

LYONS, 10th MAY, 1864.

REV. DR. A. E. CAMPBELL—Dear Sir and beloved Brother in the Lord :

I beg to thank you for the regular transmission of your very interesting Monthly Magazine, transmitting news from all the World, to all the Christian World, and interesting to every Christian man. I thank you also, in the name of our Committee, for the insertion of statements respecting the work at Lyons and surrounding stations. As we find that compared with similar reports from other Churches and Societies, *ours* have been defective in statistic and financial points of view, we feel anxious to submit to you (for your Committee) the following particulars:

STATISTICS.—LYONS (City.) Six Chapels for public worship, in which fourteen regular services are held per week (besides occasional extra services, important) such as Monthly Missionary, Prayer, Alliance, Conference, &c. &c. Sunday Schools for children and for adults, male and female. Boys', Girls', and Infant Schools, with three Libraries. Infirmary for Females (9), Infirmary for Men (4), in which religious services are held every day : on Sundays with numerous attendance of friends. An Asylum (retreat for life) for Aged Females. Evangelization by church members, besides Evangelists in and near town.

VILLEFRANCHE.—A Chapel with Boys' and Girls' School and Sunday-School, and Young Men's Society, besides Evangelization in a considerable circle of villages around. Also a Library.

SANI BEL.—A Chapel with Girls' School (Boys' not yet established) ; Sunday-School ; Evangelization in a numerous group of villages. Also a Library.

TARARE.—A Chapel.

SATHONNAY (military camp)—Supplying the soldiers with the Scriptures ; 25,000 since beginning of Crimean war. And School Class.

TREVOUX, NEYRON, AMBEVIEUX, MAT-RILLIEL, CREMIEUX, LUSINAN, and MIRIBEL.—Evangelization and occasional meetings.

This work demands the constant activity of five Pastors, eight Evangelists, five Teachcars, beside ten or twelve other salaried agents for various services.

FINANCE.—Without any provision whatever from the State, or any endowment, we have to provide about seventy or seventy-five thousand francs a year from voluntary contributions, raised among a congregation composed almost entirely of poor weavers, mechanics, and others, aided by the friends of the Gospel in other places. Last year's accounts closed with a deficiency of about 7,000 or 8,000 francs on the current charges, and 92,000 francs on Chapel debt! Total about 100,000 francs!

You see how great our need is! We know that here and there friends are found disposed, either collectively or individually, to take an Evnngelist at their charge. Need we say how happy we should feel were any such kind friend or friends on your side of the ocean, found willing to aid us in this way? Our Town Evangelists require about 1,500 to 2,000 francs per annum each. We should regularly transmit to our benefactors the journals of the laborer thus supported.

I add no more at present, supposing our half-yearly April Report has reached you. Oh! but how we long for the day when we shall read in your reports the wished and prayed-for news of war ended, peace restored, slavery banished, and man free for ever!

Believe me, dear Sir and Brother, with sincerest affection,

Yours in Christ, C. A. CORDES.

THE SABBATH.

BY REV. DR. WORDSWORTH.

Oh! day of rest and gladness,
Oh! day of joy and light,
Oh! balm of care and sadness,
Most beautiful, most bright;
On thee the high and lowly,
Bending before the throne,
Sing "Holy, holy, holy,"
To the Great Three in One.

On thee, at the creation,
The light first had its birth;
On thee for our salvation
Christ rose from depths of earth;
On thee, our Lord victorious
The Spirit sent from heaven,
And thus on thee, most glorious,
A triple light was given.

Thou art a port protected
From storms that round us rise;
A garden intersected
With streams of Paradise;
Thou art a cooling fountain
In life's dry, dreary sand;
From thee, our Pisgah mountain,
We view the Promised Land.

Thou art a holy ladder,
Where angels go and come;
Each Sunday finds us gladder,
Nearer to heaven our home.
A day of sweet reflection,
Thou art a day of love;
A day of resurrection
From earth to things above.

To-day on weary nations
The heavenly manna falls,
To holy convocations
The silver trumpet calls,
Where gospel light is glowing
With pure and radiant beams,
And living water flowing
With soul-refreshing streams.

New graces ever gaining
From this our day of rest,
We reach the rest remaining
To spirits of the blest:
To Holy Ghost be praises,
To Father and to Son;
The Church her voice upraises
To Thee, blest Three in One.

THE FOREIGN FIELD.

ITALY.

FLORENCE, April 29, 1864.

DEAR DR. CAMPBELL—In the early part of this month, I received a kind of petition from some persons in Grosseto, asking me to send them an evangelical Pastor, to instruct them and explain to them the Word of God, which, they say, would be a great benefit to themselves, to their country, and the cause of the Gospel. This petition was signed by fifty-two persons, among whom were many proprietors and men of influence, and one of the parish priests favored and approved the movement. Grosseto has a population of three or four thousand; it is near the Mediterranean, on the railway recently opened between Leghorn and Civitavecchia. In response to this call, a minister has been sent there, a place of worship rented, and regular religious services established. The people appear to be well disposed, and the serious opposition and even persecution encountered in some towns will not probably appear there. The people have also expressed a desire to have a school established among them, which I hope may be done, if not this summer, early in the winter.

From Como I continue to receive good accounts. The mission there prospers, and its influence is felt in the neighboring villages. The meetings in Como are attended by from 60 to 100 persons, in spite of the many obstacles which are fitted to discourage them. The minister says in his last letter: "We can only express our gratitude for the many reasons we have for encouragement, both here and in the Valley of Intelvi,

where the two congregations of Argegno and San Fedele are increasing and developing an earnest Christian spirit. We count among our friends in this Valley, besides a number of employes of the Government, the Syndic of Dizzasio, who exerts a very good influence in that region. I hope we may soon establish a congregation in this village, and for this purpose I go there every week."

From the Valley of Aosta, the evangelist sends words of encouragement. He says: "I have had the pleasure, the first Sunday of the month, of seeing the brethren of different places assembled for the celebration of the Lord's Supper. At Carema, notwithstanding the absence of some brethren, there were twelve persons present, not including several from the neighboring villages; at Baia about thirty were assembled. I have had a meeting the last two Sundays at Bourg; the first was attended by about twenty persons, the second by a larger number."

From Elba also I have received good accounts. A new place has been explored, and some earnest friends of the truth have been found at Campo. Many religious books have been distributed among the people, and there is a prospect of doing much good there. The people of Longone are rejoicing in the establishment of an evangelical school among them. The civil authorities in that town have undertaken, and nearly completed a cemetery for the non-Catholic population.

Of Rio-Marina the minister says: "I have not told you that we received five new members the day our Temple was consecrated. Ten more will probably unite with us in September. I have the satisfaction of seeing new faces in the new church. The meetings of Thursday evening particularly are very well attended; many women who, under one pretext or another, escape from their houses, come with their heads covered to hear the word of God, and to sing His praises. The Sunday-school numbers thirty children, and the day-school thirty-four; the room is becoming too small for their accommodation. After repeated applications to the authorities, and after renewed promises by them, to arrange a cemetery for us, we have resolved to construct it ourselves, looking to the municipality for the small pecuniary aid which will be granted. Our brethren and friends in Rio-Marina, forgetting the sacrifices they had made for one house of worshfp, have at once subscribed more than three hundred francs for the cemetery.

"PORTOFERRAIO.—The 10th of this month six new members were received to the church of this city, four women and two men. There were thirty communicants at the celebration of the Lord's Supper; and the place of worship was crowded with friends who I hope will one day be our brethren and sisters in these interesting services. Our meetings here are very well attended. The school, which has had twenty two children, has lost some through the intrigues of the priests; but we have an excellent, zealous and Christian teacher, and we count on the prosperity of the school."

These few facts are evidence that God blesses the efforts of His people in Italy, and thus encourages us to greater effort.

Yours sincerely, E. E. HALL.

ITALY.—MILAN.

The following extract from a letter from the Rev. Mr. Clark, missionary at Milan, shows the progress of the Gospel in that city.

THE Evangelical work in Milan, in its commencement and progress, has been thus far mostly confined to the laboring classes; though there have been many among the rich and influential who have regarded it with interest. Or more truly, perhaps, the visible movement has been more striking in the lower classes, though its power has been great among all. The higher strata of society in Milan is intensely aristocratic, the number of old families belonging to the nobility is very large, families that still bear names distinguished in Italian history, as the Visconti, Sforza, Borromeo, and numerous others similar—these, though, with few exceptions, liberal and sympathizing with the reforming tendencies of the government, know nothing of the living, spiritual power working in the masses below them. The re-

form, however, is steadily working upward, and gaining new friends continually among the influential and educated. Recently the Wesleyans have opened a new *locale*, larger and more beautiful than any of the others. An arrangement has been made for lectures on Evangelical Religion in their chapel twice a week, and these lectures, given not by ministers as Evangelists, but by literary men of evangelical principles. I attended one of these lectures last evening, and though I arrived a little before the time, I found a crowd outside the door. The chapel had been filled to overflowing long before the speaker commenced. Among those present I noticed many belonging to the higher classes. There is no doubt whatever but that, if a suitable place could be obtained in the best part of the city, thousands would come every evening to hear the principles of a true and spiritual Christianity defended. We greatly need a hall in Milan for this purpose. Will not some who give so liberally for churches in America assist us, if not to a church, at least to a large hall in this city? W. Clark.

SWEDEN.

Rev. A. E. Campbell, D. D.—As I feel convinced that you have not lost your old interest in what is going on in our land, I wish to give you some news from us, though no very remarkable things have occurred. I work, with preaching and writing as before; the colporteurs and deaconesses do their work silently and often unnoticed, and the Lord is blessing our work in the love of it. It is true, the awakenings appear to abate in some places; but so in others they are increasing and gaining ground: this is most evident by the fact that, though the Evangelical Fatherland Institution has now seventy colporteurs, it is more and more difficult to answer to the wish for their work from all quarters of the land.

At the General Meeting of one of our Bible Societies, which took place last week, it was stated that the two Societies here working have spread during last year 101,813 copies of the Bible. The Queen and other members of the royal family were present at the meeting.

The newspapers have certainly told you of the extremity of our neighbors, hitherto left alone to struggle against the powers of Germany. We hope and pray that these trials will, in the almighty hands of our Lord, become the effectual means of arousing in Denmark more vitality and zeal for the cause of Christ. We have seen through letters from Copenhagen that an increased inquiry after the Word of God has already been perceived among the people. The wish for Swedish deaconesses as helpers in the hospitals at Als, expressed by the Queen herself, has already most willingly been acceded to, and four sisters have entered upon this new sphere of activity. Two of them are working at Norborg and two at Augashenborg, where hospitals have been arranged.

I think it will interest you to hear something of the secret work of the Lord in the hearts of individuals, which is commonly hidden to our eyes, but with which I am sometimes acquainted through my correspondence and conversation with inquiring souls. I wish this time to give you some details from the history of a young lady of high rank, who was converted some years ago, and who is most dear to us, as she has through her zeal and activity, been the means of drawing some young souls to Jesus. All her youth had been spent in the vanities and pleasures of this world, during the winter in the capital, and in the summer with wealthy relations at the country. As she was an agreeable and cheerful friend, she was welcome every where. Of religion she neither knew nor wished to know any thing. All was joy and happiness, and of trials and sorrows she had no experience. But the faithful Father in heaven looked at the erring sheep, and began to throw in her way afflictions and painful experiences; first the sudden death of a beloved brother; and so the loss of the worldly prosperity of the other. Then, some time after, she became herself the innocent cause to the death of one of her acquaintances, a lady of rank, when on a beautiful day she insisted upon her coming into a boat to enjoy the fine weather on a calm sea, and the old lady, in stepping into the boat, fell into the water, and was drowned. All these painful things

began to check her joy, and silently prepare her mind for the wonder of grace, the Lord was to make with her. Her resistance was nevertheless not yet broken, and when an intimate friend of hers at this period became "lasare" ("reader," or Pietist, the mock name given to the people of the Lord in our land,) she felt this still more painfully than all the preceding trials, and when her converted friend one day sent her a parcel of religious books, she immediately gave them back, in order to show that she had not even taken the pains of reading them. Thus she despised the means of knowing the truth. What could then effectuate her conversion? Look, here were the power and the grace of the Lord! One day, when a friend of hers was telling her news from the capital, she also spoke of the extravagances of the "lasare," how one of them, a young lady, had sent to a highly distinguished man a book called "Wheat and Chaff," and how after the perusal of the book, had exclaimed "I understand very well; she thinks I am the chaff." This little incident excited in a high degree her curiosity, and she felt a strong desire to read that book. Soon it was procured; and when she had it in her hands, she, with her ordinary vivacity, hastened to shut herself up in her room in order to read it quite undisturbed. How little did she think, that this hour spent in her silent, lonely room would thoroughly change her whole life! God was with her in the lonely room, and made the words she read so impressive upon her heart, that, before she had gone through the book, she was quite convinced that, at the great day of the Lord, when He would come to judge the whole world, she should be thrown with the chaff into the burning fiery furnace. In her anguish she hastened to her friend, threw herself into her arms, and, with tears, told her that she felt herself lost and condemned, and finished this confession with one single question, in which all the new aspirations of her heart seemed to be concentrated: "Is it possible that such a soul as mine can be saved?" What now followed, the joy and happiness of her friend, the words of comfort and advice she gave her, you easily understand. Soon she was able to believe in the saving truths of the Gospel, and was at once separated from all her former acquaintances and friends, a mark to their astonishment, sorrow, and contempt. From this time she has grown in grace, and has, as we said before, been an instrument to the awakening of many souls.

Such glorious things the Lord is doing among us, and we are permitted to be the witnesses to such wonders of His grace, and even to be "laborers together with God" [1 Cor. iii] in the blessed work! Praise and glory to His holy name!

Remember me most affectionately to all our friends in the Board.

Yours in the love of Christ,

C. O. Rosenius.

MISS RANKIN.

Many of our readers have been greatly interested in the Seminary for Mexican girls at Brownsville, Texas. For a time the school has been closed and the Seminary buildings confiscated. But our faithful missionary is again at her post.—We lay before our readers her interesting report:

Brownsville, Texas, March 17, '64.

Rev. Dr. Campbell—Dear Sir: With the warmest emotions of gratitude to God, I take my pen to inform you that I am at length restored to my chosen field of labor, and again in possession of my Seminary, and the privilege of renewing my efforts for the spiritual enlightenment of the benighted Mexican people. Still other causes have I of gratitude to the Father of all mercies,—again do I see our Flag, the "Stars and Stripes," our Nation's glorious emblem, waving in triumphal splendor on the spot where, nearly three years ago, a disagreeable stranger usurped its sacred rights.

Federal authority is again established, and loyal citizens are restored to their just and reasonable rights in Brownsville. I left New Orleans the last of Feb., which was as soon as I thought it practicable for me to come to Brownsville. I find the town somewhat revolutionized; many of the old citizens having left and gone to Mexico

upon the advent of the Federals, choosing rather a foreign country than obedience to the just laws of their own. An entire new order of affairs seems to exist. The officers, soldiers, chaplains, and delegates constitute the larger proportion of the population; and I can truly say their presence, influence and example have greatly elevated the standard of morals and religion in Brownsville. It is seldom we can record that the presence of an army carries with it such a decided religious power and influence as the portion of the United States Army which is stationed here at the present time.

Religious meetings are held every night, with overflowing houses—conversions are frequent, and many souls are inquiring the way of salvation.

The contrast between the Federal and Confederate soldiers is quite striking, and is eliciting much surprise and remark among those who pretended to believe that the occupation of the town by "Yankees" would bring devastation and ruin. Houses that were occupied by Confederates for gambling purposes are now made vocal by prayer and praises to God. I have long prayed to witness the Spirit's influence in the salvation of sinners in Brownsville; but little did I expect an answer to be brought about by circumstances like the present.

I found my Seminary building in as good a condition as I could expect, considering the purposes to which it had been appropriated. Most of the time it was occupied by rebel officers, and at the time the rebels evacuated Brownsville, they deposited large quantities of gunpowder about in the immediate vicinity, to which they set fire, with the intention of the speedy and entire destruction of the town. By the most strenuous efforts of a few of the citizens, and also a providential change of the wind at the critical time, a greater portion of the town was saved from threatened destruction. The Seminary building suffered some injury by the explosion, such as the breaking of the windows, the cracking of the walls, &c. The repairs will cost about $200; yet, considering all the dangers to which the building has been exposed, I feel truly thankful that no worse fate has befallen it.

I intend reopening my school the first of April. The prospect seems favorable, as there is no Protestant school in town at the present time. The probable benefit which may accrue to the Mexicans was never more encouraging than now, as a great change has come over these people in regard to their religion. The conviction, which has been gaining ground for several years, that the Roman Catholic religion is a system of error, has become quite prevalent in Mexico. I learn through the Bible Agent, the Rev. Mr. Hickey, that several conversions have taken place during the last year. A church has been organized near Monterey, composed of Mexicans, who give satisfactory evidence of being brought to the knowledge of the truth as it is in Jesus. Facts are presenting themselves quite frequently, proving that the Mexican people are weary of their religion, and would gladly throw off the shackles of Popery. We have, at the present time, an interesting case in Brownsville, of a Mexican, who was formerly a Jesuit priest, denouncing Romanism in all its forms, and embracing the religion of the Bible in apparent truth and sincerity. He is a man of education and accomplished manners, and the account which he gives of himself appears quite creditable. He says, he was brought up and educated for a priest, received holy orders, with a living of $25,000 a year, and enjoyed the confidence of his Bishop in an uncommon degree. He labored most assiduously for the propagation of his religion until a Bible came in his way. Having a curiosity to become informed of its contents, he purchased it at the cost of $10, and with his Bishop's consent commenced its perusal. Much to his surprise, he found a religion set forth much superior to the one he was propagating, and he went to his Bishop and informed him of the fact. The Bishop reprimanded him, and said, although his conduct was excellent and unblamable, yet he was guilty of very wicked ideas, which he must abandon. He did not comply, however, but studied the sacred Book until he became thoroughly convinced that the Roman Catholic religion was a system of the grossest error, and that the Bible taught the only true religion. This conviction induced him

to abandon his vocation, and consequently he became the object of the most cruel persecutions. I will not attempt to describe the different forms of punishment to which he was subjected. With much difficulty he came out on this frontier, and is now under the kind care of Christian people, mostly belonging to the army.

He is preparing some replies to the attacks made on him by the priests of Mexico, and will, by the help of friends, get them published. I have taken much pains to ascertain the impression he made on Protestants in Montery and Victoria; and I am much gratified that a favorable verdict was passed. A Scotch gentleman, who is very cautious in forming favorable opinions of the Mexicans, and who is a very decided Christian, says he believes he may be trusted.—Although this case is what we might reasonably expect, as the legitimate fruits of the dissemination of Divine Truth among Romanists, yet such is the deceitfulness of Mexican character, that we feel bound to exercise due caution. This converted Mexican informs me, that there are 7000 priests in Mexico, and that he knows 150 who are fully convinced of the true character of Popery, and are more than willing to renounce it were the way opened. Two excellent men, he says, are suffering the severest tortures in prison—one in the City of Mexico, the other in Pueblo. Two more he knows, who have renounced Popery, and are traveling in disguise, knowing not what to do with themselves. He says the great difficulty with them is their extreme poverty. After renouncing the Catholic religion, they lose their living and their friends, consequently their situation becomes deeply distressing. He proposes, and it has been suggested by others, that an Agent should be sent into Mexico to bring these distressed people out. If what he tells us is true, and we have no reason to doubt it, this subject demands immediate attention. The ignorance and bigotry which prevail in Mexico warrant the belief that the embracing the Protestant faith would subject its subjects to the most cruel persecutions.

He showed a letter to a friend which he received from a priest, who says: "I am a firm believer in the Bible, and I cannot waver, no never, and only my poverty detains me here propagating a religion I do not believe." A priest from Victoria has been in Brownsville since my return, who said on leaving, "I must return to my people, although I do not believe the religion I teach them, but at present I see no other way." Facts like these are coming up before us, and filling us with amazement.

But wherefore do we marvel? During the last two years several thousand Bibles have passed into Mexico; and He who is the Author of that blessed Book has said: "My Word shall not return unto me void, shall accomplish that which I please, and prosper in the thing whereunto I sent it." And if the Lord has seen fit to convert the Romish priests of Mexico by his own instrumentality, we should accept the fact with rejoicing. Often has it been said to me, since I commenced laboring for the spiritual benefit of the Mexicans, "it is an utter absurdity to indulge the hope of converting Mexicans to the Protestant faith. They cannot be anything but Catholics." In reply to objections like these, I uniformly presented the ground of my hopes, based upon the potency of the Truth which I presented them. Often have I said, "The Gospel is the power of God unto the salvation of the Mexican as to others." One remark which this converted priest made struck me very forcibly. He says, with much emphasis: "How could I remain a Roman Catholic after reading the Bible!" which verified what I have so often felt and expressed:—"Romanism cannot exist in the light of God's word." That Roman Catholics may be savingly converted to a knowledge of the Truth, I have abundant evidence; and that it is our duty to labor for that end, I fully believe, as for any other heathen people in this fallen world.

I will draw this lengthy epistle to a close by again expressing my gratitude to God that He has so kindly preserved me in my exile and wanderings, during these three years past, and that He has restored me to my home and work again under such favorable circumstances. And also do I present my sincere thanks to your Society, which

has regarded me with so much kind consideration during this season of trial; and may I not hope that God will overrule all to the advancement of His cause, the glory of His great name, and the good of immortal souls? For this, I ask your continued prayers.

Yours, in the service of Christ,

MELINDA RANKIN.

VENEZUELA—CARACAS.

In our Annual Report we referred to Mr. Gulick, who had gone to the above city to labor in the cause of Christ. In this number we give portions of his letter to us.

CARACAS, March 9, 1864.

REV. A. E. CAMPBELL, D.D.: Dear Sir: I have been here now just about two weeks, and have felt that I ought before this to have reported myself to you, who had taken such a kind interest in my welfare. I would have given myself this pleasure earlier, were it not that my time has been most fully occupied in seeking permanent quarters, and in despatching quite a large correspondence to family friends.

I spent one week at an hotel under heavy expense; then accepted the offer of lodgings in an unfurnished room of the store of a young New-Yorker, boarding at a restaurant, during the most of another week. All this time I was endeavoring to find some Spanish family with whom I might make arrangements to give instruction in English for board and lodging, thinking it one of the best ways for acquiring the language; but not succeeding in this, it being not at all the habit here to take strangers into their families, I accepted the offer of a room and board in a College of the city, in return for which I gave daily instruction in the 'English class' of the institution—and from these pleasant quarters I am now writing! My room commands such a view of sky and cloud, and mountain and valley scenery, as the dwellers in your broad and level country know little of: I feel it ever as an education and stimulus.

This is no mean place in a worldly point of view; it is larger, more compact, more stirring—more of a city than I had anticipated, and enjoys a delightful climate. It is a city of churches, and some of them are fine edifices, but they are all Roman Catholic: it is the season of Lent, and they are thronged with worshipers. It affects my heart strangely to see these crowded halls, and thronged streets, and then to think that in all the city there is not a soul to point out to them the "way of life," nor a single place where a few who might be so gathered, could be called together for a purer worship. I never was in a place before, not even on the so recently heathen Sandwich Islands, where, if I desired it, I could not sometimes during the week find an assembly of true Christians.

I would not speak hastily regarding the opportunities for a missionary here; as the matter is as yet entirely without test, we cannot tell how the priests might view his work; but Judge Culver, the U. S. Minister, is of the opinion that no active opposition would be offered—certainly not at an early stage of the enterprise. What they might endeavor to do if they should some day discover a Protestant movement gaining much ground, is a question—but in what untried field are not possibilities of evil to be entertained? It is quite apparent that the work must be developed here as in most other portions of the missionary world.—Commencing on almost nothing—gathering together, at first, perhaps a few children, increasing their number as opportunity offers; thence working out upon the adults,—perchance some of these might be easily enlisted.

I have had a conversation this evening, on the subject of a missionary's coming here, with Senor Ribas, the President of the College where I am living—or rather the Principal of this Academy, as we would style it—who is a well educated, refined, and gentlemanly man, and of most excellent reputation throughout the city, and to whom I brought letters of introduction from New York. He says of himself that he belongs to the Roman Catholic Church, being 'confirmed and baptized' when a mere child, as are almost all the natives of this country; but that he is not so much a Roman Catholic as a Protestant! and that he is not by

any means the only person of this class.—"Let the missionary come," he says. "I am not the only man who would be glad to see him; the priests may oppose him, but it is not at all certain but that their opposition, even somewhat actively exerted, would be the best thing for his cause. Let him come; I should be glad to see him."

This man has a school of about 130 pupils, whom he would have no objections to have approached with decided Protestant influences, but his partner is a bigoted Roman Catholic, and would strenuously oppose any such a movement.

Looking at this as an entirely untried field, I have seen or heard nothing that I think should deter a missionary from occupying it immediately, if he is ready to come. How it would delight me to hear that you were expecting soon to send one! Let him once get here, and there is but little doubt that the foreign residents would soon do something toward his support. Judge Culver is still of the opinion, as he wrote you, that they would furnish a hall for worship, and perhaps $200 towards his support.

The first Sabbath after my arrival here I was unwell, so last Sabbath I had my first Sabbath-school exercise. Judge Culver lent me his parlor. My class was two bright, little American girls—the outside attendance three adults! We sang and I prayed; the first English Sabbath-school class, probably, that ever met in this city! It was a solemn and impressive exercise to me,—my heart yearned all day on this my first public religious effort here.

Begging your prayers always, I remain,
Yours most truly, Wm. H. Gulick.

Santiago, Chili, April 1, '64.

Rev. Dr. Campbell—Dear Sir: To his congregation Rev. Mr. Trumbull preached an excellent sermon relative to the burning of the Church in Santiago. It was bold, severe, but just, against the clergy. The discourse has just been published in Spanish and is meeting with a good sale, besides being distributed. The press is silent, but before this, with the exception of two or three periodicals under the control of the priests, they have all used language almost equally severe. But this discourse is the best, because the calmest, the most Biblical, and the most just. I deeply regret that I have not the means necessary to aid in a wide distribution and sale of this Sermon. Permit me to say, as I have more than once said, Chili is open to the distribution of printed matter.

Two months ago, with some solicitude as to the result, we advertised that Bibles were for sale in different languages at our Book-Store. One result appears in this morning's paper. The Religious Catholic Book-Store advertises their books, placing first and by itself the Gospels in Spanish for 35 cents.—Of course these are with notes. I can but consider this as an omen for good. They meet our selling Bibles by exposing for sale portions of the Scriptures.

It is mournful to see the ignorance of the people about what the Bible is. But few have ever seen one. Some believe it contains the life and writings of the saints of the Catholic Church. Others are ignorant of the existence of such a book. Others again believe the Bible to be the best of books, but full of mysteries, unintelligible to any except the priests. There is no belief more firmly imbedded in the minds of the people than that the priests are the repositories of religious knowledge and eternal salvation. I am having conversation with the people more than formerly. Some promise to come to study the Scripture every Sabbath. I need very much some copies of the "Los Noches con los Romanistas" by Seymour. It is very gratifying to learn that a man is to be sent to Lima.

May the Lord multiply the agencies in these lands, and increase the efficiency of those already employed.

Yours very truly, N. P. Gilbert.

CARTHAGENA.

We give the following extracts from the letter of our Spanish missionary, Rev. Mr. Montsalvatgé, at Carthagena. The people appear anxious to hear and receive instruction:

CARTHAGENA, May 2, '64.

REV. A. E. CAMPBELL, D.D.—Dear Sir: On the third of last April I went to Boco del Foro, where I preached three times and afterwards to Carmen. Carmen is a large town of 6,000 inhabitants, of whom 200 united in soliciting me to remain among them and establish permanent preaching,—but I replied that in Carthagena there were three times as many who desired me to stay with them; and they must be satisfied with having me visit them from time to time, but that they should unite themselves, and wait until the war in the United States terminated. I remained with them fifteen days, and preached twelve times in the vast edifice of La Logia, which I found too small to accommodate all that took an interest in evangelical religion. I returned to Carthagena by land, and passed by Turbaco, where I preached twice. In all these places I feel the need of books to impart to them that of which I preach.

THE HOME FIELD.

The following letter from our missionary at Louisville cannot fail of being read with interest. We feel that no person can rise from its perusal, without feeling that the missionary is doing a good work.

———, May 2, 1864.

DR. CAMPBELL—Dear Sir: In my last monthly report I spoke of the dealings of our heavenly Father with us in the removing of a beloved daughter and only child by death. It was a heavy blow to us, especially so to my companion, who has been ill ever since. Besides the fatigue and exhaustion of so much care and watching, night and day, for about two weeks, the loss of such a laborer and counselor as she was, and has been for so many years in the family; together with the leaving of two helpless children with us, all came with a crushing weight upon us at our advanced age. So much of the love and kindness, however, of our great Shepherd has been poured into our cup of suffering, that we can say, "It is good for us that we have been afflicted."

The unwavering confidence of our daughter in the promises of Christ, and her calm and joyful entrance into a world of light and glory, gave us great support and comfort. Our great loss, therefore, is her great gain.

My time has been a good deal occupied since in taking care of my companion, otherwise the help necessary would be too expensive for us. My visits from house to house have been continued, and I trust faithful. I have found new cases of want and poverty, of crime and misery. The former I have endeavored to relieve by means entrusted to my care, and the latter to rebuke and remove by kind words, well-directed tracts, and earnest prayers. Romanism, as usual, manifesting the same spirit of opposition to Bible truth and Bible piety, throws some difficulties in my way. I supposed I had a room secured for a prayer-meeting and some persons anxious to attend, but a R. C. woman was able to prevent the room being so occupied. The small pox prevails extensively throughout almost the whole city. In my visits I have seen it in all its reality and fearfulness, and yet have not experienced any thing of it in my own case, or in my family. On account of it, our Industrial School has been suspended, the ladies being unwilling to expose themselves to this terrible disease. Our Sabbath-schools have not been suspended, but have been somewhat diminished in numbers, especially the one in the city. The one at the Alms House has been kept free from any effects of the disease, or any alarm. One good result of the Industrial School is the strong desire manifested by the parents and children for it to commence again. Last Saturday I was in the school-room to see it ready for the Sabbath, when a little girl ran in to know if she could come again; and nearly every day inquiries are made when it will commence.—There is so much sickness among the poor, that I have many opportunities to see them at their bed-side, and converse with them about the welfare of their souls.

I have made about fifty visits to families, presenting some tract, or book, or religious paper. Supplied one family with the Bible. In all cases I hold up Christ, as the only name, &c., and in many cases read the Bible and pray with them.

I have distributed this month to families and individuals 588 pages of tracts, of the common kind; 25 American Messengers, in English and German; 40 Sabbath-school books to children; 20 cards with Scripture passages; 50 other small books. I have given away, 40 sheet tracts, and some 250 Sabbath-school papers to the scholars and others. Besides 40 little books of 20 pages each given to soldiers in our hospitals.

Last week I visited the Jail, and as the jailor would not suffer me to go in, I went to the door, made of iron bars, in each story, and then gave to each prisoner one tract or religious paper, and sent some to the women in a different apartment: in all, the number was about one hundred. One man, I was told, was condemned to be hung. He had committed the crime of rape, and then had murdered his victim. I asked permission to see him, but was refused.

I have visited the boats along the river, at two different times, giving to the sailors and hands at work tracts, and pressing them to come to Christ, whenever I gain sufficient attention.

I have visited the refugees at their new home on Broadway, giving them good reading matter, and design to open a Sabbath-school for their children as soon as a room can be prepared.

Our children in the Sabbath-school at the Engine-house, are treasuring up a large amount of Scripture, by receiving tickets every Sabbath for good attendance and other good conduct, which contain a passage of Scripture on each one, which they commit to memory.

In one of my visits to see a very poor family, I found the father had been sick since last December, and suffering from discouragement. The mother was heavily burdened with cares. Her children could not attend school for want of clothing. The labor of one son was about all their dependence for support. After conversing with the father, reading the Bible, and prayer, urging him to cast all his burden on the Lord, I gave the mother a few lines to a kind lady, who had promised me some clothing for the poor, stating the condition of the family and my desire to see the children at our school. The result was, that the children were soon clothed, and three came to school last Sabbath, cheerful and happy, bringing another poor little girl from another family. The father had gained rapidly his health, was walking in the street, and with his wife cheerful and encouraged. I also gave them an order for some groceries. Now their hearts were opened to receive instruction, and O how thankful they seemed! Thus the blessing of the Lord quickly followed these feeble efforts.

I have visited a R. C. family a number of times, read the Bible and prayed with them. They seem very thankful, and very anxious to receive instruction. I endeavor to lead them away from every false refuge, and to build their hopes of salvation wholly on Christ. They have a daughter nearly blind, who is in an interesting state of mind. She seems anxious to have the Bible read, and to live a life devoted to Christ. The father is in the army, a kind, noble-hearted old man, except, whenever he comes home, he has a drunken spree, and spends his money. In one of my last visits I found him at home, just recovering from one of those drunken fits. The family were in distress on his account. Their future looked dark. I spoke to him kindly, but faithfully, appealing to his regard for himself and for his family.—He was affected to tears. I improved this season to urge upon him the solemn pledge. He thought it over seriously, and said, "I will do it." I then wrote the pledge, involving a solemn promise to total abstinence. He gave it his mark, not being able to write. I then laid his case on the Mercy-seat, where our great High Priest is always interceding for us, and asked for him and his family that they might be delivered from sin, and be made clean in the blood of the Lamb. He left home the next morning early for his regiment. His family said to me afterwards that he expressed his astonishment that I should treat him, a drunkard, so kindly, and do so much for his family.

Yours in much love.

MISSIONARY INTELLIGENCE.

INDIA.

MADURA MISSION.—The annual report of this Mission presents on the whole a very encouraging state of things. Though there has been nothing like a general revival in the churches, still there have been cases of individual conversions. There are twenty-nine churches connected with this Mission, with a membership of 1165 individuals. The addition to the churches has been 59. There are now eight native pastors, seven of whom are still connected with the churches over which they were first ordained, and "all the churches work harmoniously with their pastors." Two pastors were ordained within the year. For many years the mission has been making effort, with a good degree of success, to call out the benevolence of the native Christians, and to lead them, as far and as soon as possible, to support their own institutions. The contributions reported for the last year amount to 1,604 rupees, 15 anas and 7 pice ($802). There has been no death among the missionaries the past year. Rev. Mr. Herrick, who has been for eighteen years on the field, is compelled on account of ill health, to visit his native land. And it is expected that Mr. Webb will also be compelled to leave his station, for the same reason, and not return.

The Free Church of Scotland reports the baptism of six young men, one at Calcutta and five at Manahad. One of these was a prominent Brahmin who, under the influence of persecution and the excitement attending it, became deranged; but for the last few months has been restored, and is now greatly rejoicing in his Saviour.

The "Calcutta Christian Tract and Book Society" report that tracts are distributed in twenty-five different languages; that during twelve years 1,444,121 tracts, of which 640,000 were in Bengali, 570,000 in English, had been circulated.

The Forty-third Anniversary of the Madras Auxiliary Bible Society was celebrated on the 6th of February. The report states that 56,000 Tamil Scriptures had been published. In Telega 3,000 New Testaments and 15,000 copies of Luke's Gospel were carried through the press. At the time of the publication of the report there were still in the press 50,000 copies of the whole, and portions of the Scriptures. Of these 21,000 will be in Malayalin, 10,000 in Canarese, 12,000 in Tamil, and the rest in Telegu and Hindustani. Surely, we have reason to thank God and take courage when the heathen can read in their own language the wonderful works of God.

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Late intelligence from the Mahratta and Madras Missions give the following facts:

MAHRATTAS.—Mr. Harding wrote from Sholapoor April 12: "In my letter of Jan. 12, I mentioned that there were several inquirers at Barsee. Last Saturday four persons from that city came here, asking for baptism; and on the Sabbath, after a very satisfactory examination, three of them, two men and one woman, were received to the church. We praise God for these first fruits of our labors in this region. Our work was commenced at Barsee especially for the Mahars, but we have not been able, as yet, to exert any perceptible influence upon them. These converts, and others who are inquirers, are all from the higher casts."

Mr. Ballantine announces the admission of twelve persons to the church at Ahmednuggur, on the first Sabbath in March.

MADRAS.—Mr. Winslow, writing March 12, and reporting the mission work at Madras for the previous year, mentions the addition of seven persons to the church at Chintadrepettah, states that the schools and congregations are in as good a state as they have been for the last two or three years, but says the mission suffers constantly for want of more strength, and pleads earnestly for reinforcement. In a more recent letter, he reports the admission of three other persons to the same church, on the 3d of April. One of these was a girl, sixteen years of age, whose parents were both heathen, and who is now an assistant teacher in the girls' school in the mission compound. It was expected that one or more would be received to the church at Rayaparam April 17.

WESTERN TURKEY.

Mr. Green wrote from Broosa, April 27, after visiting several out-stations: "During the past two years, the aspect of the work in Bilijik has greatly improved. The native pastor has labored with wisdom and zeal; the number of our Protestant brethren has doubled; the attendants on public religious services have increased from fifteen to thirty, while frequently even a larger number are present; our cause and our brethren generally are respected, while quite a number of enlightened men, who as yet are not of us, are decidedly friendly to us; and, finally, our school has recently been re-opened under favorable circumstances. Owing to the sad dearth of faithful native preachers, the pastor of the church is constrained, by the exigencies of the work, to spend three or four months of the year in laboring in other places, chiefly in the city of Kutaiya. Hence we have long been endeavoring to secure the services of a native brother, competent both to teach the school and, in the absence of the pastor, to conduct religious services.—We rejoice that such an one has at last been found." Encouraging facts are mentioned in regard to other places also.

CENTRAL TURKEY.

Mr. Wood, Secretary of the Board, wrote from Aintab, April 16: "Aintab is indeed a wonder in missionary history. Last Sabbath we saw 1,101 persons—old women and grey-bearded men, and maidens and wives, as well as children—in the Sabbath-school, on a rainy day. The exercises were well conducted, and a deep interest was manifested in them. There must have been more than 1,200 in the forenoon congregation, and nearly as many in the afternoon,—as good listeners to preaching as I ever saw. The senior pastor, Krikore, and his associate, Polat Avedis, are certainly men who would be deemed remarkable any where. It is delightful to see the simplicity, earnestness, and evident effectiveness with which they preach, and especially to note the affection and confidence which marks their bearing towards each other. The work of evangelization goes forward most encouragingly, with the single exception of the delinquency of the people in making up the salary which they have promised to their pastors. Here is an evil which it will cost much labor to correct.

"There are thirteen young men in the theological school, of whom eight now complete their course, and are to be licensed as preachers. In an examination to-day, and in private intercourse, they have exhibited qualities of mind and heart which it delights me to see."

The work of publication is going forward, giving promise of great usefulness. The last pages of Dr. Riggs' translation of the Old Testament Scriptures into Bulgarian, have been placed in the hands of the printer. An excellent translation of Dr. Todd's Sermon on the Future abode of the Wicked, (first printed in the Congregationalist,) has been published in Armeno-Turkish. It is having a wide circulation. Pres't. Hopkins' Lectures on the Evidences of Christianity have been published in Armenian. Dr. Goodell, the father of the mission, is also preparing for the press a series of his characteristic Sermons in Armeno-Turkish. The first part of the Pilgrim's Progress, in the same language, is nearly printed. Other books are also in the hands of translators; and the demand for books among the Turks is greatly on the increase.

GREECE.

From letters received from Dr. King, of Athens, May 20, 1864, we have the following deeply interesting facts, which cannot fail of being read with interest, especially when contrasted with the persecutions and trials through which he has passed in previous years:

Last week an event transpired which was to me most unexpected. The King sent for me to administer the communion to him in the palace, it being the Easter week of the Greeks. Early on Friday morning, the Marshal of the Palace called on me, mentioned the desire of the King, and asked if I would be willing to perform the service. Though I was still feeble in health, and had fears lest I should not be able to perform it without serious injury, I thought it my duty to give my answer in the affirmative. The

next morning, at half-past ten, the King's carriage was sent for me, and took me to the Palace, where I performed the service in his chapel.

Two or three minutes after my arrival, the King entered, and as I bowed to him he came and gave me his hand, in a cordial manner. He was arrayed in his royal attire, accompanied by the Marshal of the Palace, and his Danish aid in uniform. His Counsellor, Count Sponnek, and Professor Koeppen, his teacher, were also present.

The King and the others being seated, I stood in front of the altar, and made an address appropriate to the occasion, of about half an hour. To this they all gave the strictest attention, and, during a part of it, the King seemed to be moved even to tears. After the address, I offered the consecrating prayer, when the King came and knelt down on the step before the altar, just below where I stood. The others who were to receive the communion also came and knelt on his left, and I gave them the bread; after which I took the cup and gave thanks, they still kneeling, then gave them the wine, and concluded with the benediction. The King then arose, gave me his hand in the most cordial manner, and retired from the chapel. The others did the same, and retired with him. His carriage was in waiting for me at the door of the Palace, and conveyed me back to my dwelling. I was enabled to go and come, and perform the service, without the slightest inconvenience or injury to my health. It seemed as if God had helped and strengthened me for the performance of what I considered an important duty.

JAPAN.

The Christian religion was introduced into this country by Xavier, under the auspices of the King of Portugal, about the middle of the sixteenth century, and its progress was remarkably rapid; but his followers, the Jesuits, carrying out their iniquitous system of morality, laid the foundation for their own overthrow, and the deep-rooted prejudice of the people against Christianity, which has lasted for ages. The Jesuits taught that no faith need be kept with heretics until the pagan government exterminated the Christian converts and teachers, and prohibited all immigration to foreigners.

Sir Rutherford Alcock, the late British minister to Japan, has, since his return, published a work entitled "The Capital of the Tycoon: a Narrative of a Three Years' Residence in Japan," which is both interesting and valuable. The following passage is highly suggestive:

"In that same year, when the last of the Roman Catholic converts were buried under the ruins of the captured city, or hurled from the rocky islet at Pappenberg, in the bay of Nagasaki, a few exiles landed at Plymouth, in the newly discovered continent, where they were destined to plant the seed of a Protestant faith and a great Protestant empire. Thus strangely the same era which saw thousands of converts to that church from which these Pilgrim Fathers seceded, martyrized, and the Romanist faith trampled out with unsparing violence on one side of the globe, marked the foundation of the Protestant church in the other hemisphere, destined rapidly to spread the Gospel over a whole continent. And it was the descendants of the same Pilgrim Fathers who, two centuries later in the cycle of events, were the first among Western nations to supply the link of connection wanted—to bring the lapsed heathen race once more within the circle of Christian communion, and invite them anew to take their place within the family of civilized nations."

They are a peculiar people. Their habits are simple. Their food is chiefly rice. Their agriculture and some of their arts are carried to great perfection. Earthquakes are common. The nobles exercise tyrannical influence over the people, and are in constant collision with their nominal chief, the Tycoon, between whom and the nobles there is constant warfare. Difficulties exist at the present time with some of the foreign powers. The language is difficult to be learned. A missionary should not only acquire the language of the country, but of the Chinese also. With all their refinement of a certain kind, says the *Macedonian*, and their progress in certain industrial pursuits, no people ever stood more in need of salvation—salvation in this world from lying, impurity, oppression, and reckless disregard of human life, as shown in suicide and murder—and salvation in all its momentous meaning for the world to come. Of life and immortality they are in the deepest ignorance.

SANDWICH ISLANDS.

The Rev. W. Green recently sent to the Treasurer of the Hawaiian Missionary Society sixty dollars, and a quantity of Hawaiian flax, for the support of a missionary and his wife, Mr. and Mrs. Hapakee, at the Marquesas Islands. They are laboring there humbly, to bring those cruel Islanders to the cross of Christ. The Popish priests use every possible effort to thwart them in their plans, (as they do every where,) still these devoted people are prosecuting their work, trusting in God.

CHINA.—PEKIN.

There are in this city ten missionaries, who are laboring faithfully and zealously in the cause of Christ.

London Missionary Society—Rev. Joseph Edkins and wife, and Dr. Lockhart.

Church Missionary Society—Rev. J. Burden, Rev. W. H. Collins and wife: Mr. John Freyer, Teacher.

Gospel Propagation Society—Dr. Stewart and Rev. F. R. Mitchell.

English Presbyterian Mission—Rev. Wm. C. Burns.

American Episcopal Mission—Rev. Mr. Scherescherveski.

American Presbyterian Mission.—Rev. Dr. Martin and wife.

Pekin, as will be seen from the above statement, is comparatively speaking well supplied with Christian missionaries. It is the seat of a vigorous Medical mission. Dr. Lockhart, a Fellow of the Royal College of Physicians, went to Pekin in 1861, and opened a hospital. The first report, embracing a period of 15 months, showed that upwards of twenty-two thousand had applied for advice. The report of the second year shows that upwards of ten thousand had been treated. Religious instruction occupies a prominent position in the dispensary. A large number of books, and many copies of the New Testament in Chinese, have been distributed. In this way the good seed of the kingdom has been widely distributed.

EGYPT—CAIRO.

It is well known to our readers that the United Presbyterian Church in America have a flourishing mission in Cairo and Alexandria. The late reports from Cairo have been of a most interesting character. Persecution on the part of the Patriarch drove the missionaries and the church members to a throne of grace, and the result was soon manifest in the awakening and conversion of souls. The work commenced in the girls' school. The first of it was that one of the girls, Bomba, the daughter of an Abyssian woman, went to Miss Dales to talk about her soul, and she found her, as she hopes, truly converted. The next morning, when Miss D went into the school-room, she observed the elder girls absent, and on asking for them, found them in the infant school-room upon their knees, weeping and praying. This was the beginning of the work, and it has since been going forward quietly and deeply.

MADAGASCAR.

The missionaries report that numerous additions are made every month in the churches, and that the congregations generally crowd the spacious places of worship in which they assemble. The country remains quiet, and the government is becoming settled. The Christians continue to enjoy the utmost liberty. On Christmas day seven or eight thousand went in procession to the palace to pay their respects to the Queen. She listened for nearly an hour to the singing by the choirs of the chapel, and expressed herself greatly delighted with the proceedings. The Popish missionaries are unremitting in their efforts. There are seven Romish priests and three sisters who devote most of their time to education.

NEW ZEALAND.

Thirty adults and eighty infant children of the native inhabitants were baptized at the Kaitia Station, by the missionary of the "Church Missionary Society," during the year 1863.

NEWS OF THE CHURCHES.

ENGLAND.

The Anniversaries in the month of May have proved that Christian liberality has increased. The reports of the various benevolent societies show that over five and a half million of dollars has been collected. The collections for Foreign Missions exceeded two millions and a half.

Dr. Jeune, for several years Vice Chancellor of Oxford, and late Dean of Lincoln, has been appointed to the vacant Bishopric of Peterboro. His appointment gives great satisfaction to the evangelical portion of the Church.

The Congregationalists have had a series of meetings in connection with the Congregational Union, which have been well attended. There has been a large increase in the number of new chapels during the year.

SCOTLAND.

The General Assemblies of the Established and Free Churches, and the Synod of the United Presbyterian Church have been holding their sessions in Edinburgh. No union was effected between the different branches of the Presbyterian Church; still the great importance of union was expressed, and the continuance of the Committee of Conference in the United Presbyterian Synod was carried by acclamation.

Dr. Guthrie has announced his entire and final retirement from all pulpit and platform duties. He will still continue to write.—This announcement is regarded with deep sorrow, not only by his congregation, but the inhabitants of Edinburgh and Scotland generally.

FRANCE.

Since our last number of the Christian World went to press, we have noticed the death of three distinguished men connected with the Reformed Churches of France:—Dr. Frederick Monod, of Paris, and one of the founders of the Evangelical Society of France. M. Louis Courtois, Secretary of the Toulouse Book Society, who was a most benevolent, active Christian; and Professor Jalaquier, of Montauban. Since 1834 he has occupied the chair of Professor of Theology in the College at that place, holding with a firm hand the banner of evangelical truth.

SWITZERLAND—GENEVA.

Intelligence has reached us of the death of Dr. Caesar H. A. Malan, of Geneva. This event was not unexpected. Letters some time since from his son-in-law, the Rev. E. Edwin Hall of Florence, informed us of his sickness, and its probable termination. A truly "great man has fallen in Israel." This event took place at his home in Geneva, May 8th. Dr. Malan was born on the 8th of July, 1787, at Geneva, where his father, Jacques Imbert Malan, was Professor in the College founded by Calvin. His grandfather had emigrated from Provence at the Revocation of the Edict of Nantes under Louis XIV., when the family mansion had been pillaged and the estate confiscated, and he had to give up his title in order to keep his faith; to this day the ruins of the castle of Malan de Merindol bear witness for the truth. There too an aunt of Dr. Malan's grandfather, who was too aged to flee, was buried alive with her Bible and a loaf of bread. His mother was also of old Huguenot descent, from Nismes, residing in the castle of Clavieres, above Nyon, on the Lake of Geneva; and his first years were spent mostly in her society. From the first he inherited the charm of character and sweetness of disposition which made it impossible for those who saw his heart not to love him.

ANOTHER MARTYR FALLEN.

The painful intelligence has been received of the cruel murder of one of our most faithful and beloved missionaries, Rev. Levi Janvier, of the mission to Northern India. Mr. Janvier was leaving his tent about 9 o'clock in the evening, when a man lying in wait felled him with a club, striking him three times on the head, and fracturing his skull. He lived till morning, but was insensible.—His remains were taken to Lodiana for burial.

MISCELLANEOUS.

General Assembly of the Presbyterian Church.—The following recommendation of our work and operations was adopted at the meeting of the General Assembly of the Presbyterian Church, at the sessions at Dayton, May, 1864. It affords us great pleasure to receive such a note of commendation. The last year has been one of great interest and of great prosperity. The great Head of the Church has blest the labors of the missionaries, and numbers, as we humbly hope, have been converted and saved.

"Whereas the providence of God has recently given special encouragement to Christian labor for the propagation of a pure Gospel in various parts of the world that have long been under the influence of Romish superstition, especially in South America and Italy—

Resolved, That this Assembly recognizes the American and Foreign Christian Union as invested with a peculiarly high and solemn responsibility, as pledged to a most honorable work, and as worthy of the confidence, affection, and liberal support of all our Churches. Adopted."

Meeting of Church Courts.—The General Assembly of the Presbyterian Church, (Old School,) met on Thursday, May 19th, at Newark, N. J. About 2 0 delegates were in attendance. It was opened with a sermon by Rev. Dr. W. L. Breckinridge, of Kentucky, and Rev. Dr. Wood, President of Hanover College, Indiana, was chosen Moderator. Five ex-moderators were among its members. A strong paper in opposition to slavery was adopted, and much business was transacted. The Board of Home Missions reports 452 missionaries under its care, and raised during the year $82,648,29. The next meeting is to be held in the First Church, Pittsburgh, Pa.

The General Assembly of the Presbyterian Church (New School) met on the same day with the above, at Dayton, Ohio. Rev. Dr. H. B Smith, Professor in the Union Theological Seminary, N. Y, opened with a sermon on "Christian Union and Ecclesiastical Re-union." Rev. Dr. Brainard, of Philadelphia, was chosen Moderator. Its reports show that 297 home missionaries were employed during the past year by this body, nearly $70,000, or nearly fifty per cent. more than during the preceding year were contributed for it, and about $30,000 additional were raised by legacies and special contributions. The Church Erection Fund of this church now amounts to $129,000. Out of 1,464 churches only 629 are known to have contributed to the cause of foreign missions, and the whole amount of these was $80,487. The next meeting of the Assembly will be in La Fayette Avenue Church (Rev. T. L. Cuyler's) Brooklyn, N. Y.

The Synod of the Reformed Presbyterian Church met on Tuesday evening, the 24th of May, in Philadelphia. Rev. Samuel Bowden, of York, N. Y., was elected Moderator. The last Thursday of November next was appointed as a day of thanksgiving, and the first Thursday of Feb., 1865, as a day of fasting.

The General Synod of the Reformed Presbyterian Church met in the same city, on Wednesday evening, the 11th of May, and was opened with a sermon by Rev. Dr. S. W. Crawford. Rev. John M'Millan, of Allegheny City, was chosen Moderator.

The General Assembly of the United Presbyterian Church, met in Philadelphia May 25, in the church of the Rev. Dr. Dales. The Rev. David A. Wallace was chosen Moderator. The meeting was one of great interest. They resolved to raise $70,000 the coming year for foreign missions.

In all these church courts a strong spirit of loyalty was manifested, and there were clearer signs than perhaps have ever been seen before of a tendency in all the branches of the Presbyterian family to have mutual sympathies, and to cooperate with one another in the great cause of their common Lord.

BOOK NOTICES.

HUMAN SADNESS. By the Countess De Gasparin, Author of the Near and the Heavenly Horizons. Robert Carter & Brothers, New York. 12 mo. pp. 273.

The author of this book occupies a high position in society, and has learned by experience where to find happiness amid the trials and adversities of life. She does not sit down and brood over these sorrows with morbid sensitiveness, but by faith and hope looks to Christ: and while these sorrows and trials are all real, she urges the reader to drink at the pure fountain of blessedness—"the river of the water of life."

THE FOOT OF THE CROSS, *and the Blessings Found There.* By Octavius Winslow, D.D. Robert Carter & Brothers. 18 mo. pp. 346.

The writings of Dr. Winslow are all of a truly Evangelical character. Christ and his Cross appear to be the main theme. Around this great doctrine everything seems to revolve. It is the Alpha and Omega of his writings. His style is plain and simple, and the present work cannot fail of being read with interest by the sincere Christian.

CORTLY HALL; or, *The Straight Road the Shortest and Surest.* By A. L. O. E. Robert Carter & Brothers. 18 mo. pp. 105.

The motto of this book is well illustrated in the story. Like all the books from the pen of the same author, it is well written, and the influence of the book on the reader can hardly fail of being salutary.

IRISH STORIES. *Good and Bad Names The Little Girl's First Holiday. Terence Moran. The Three-penny Omnibus.* Presbyterian Board of Publication. 18 mo. pp. 287.

These are plain Irish Stories, illustrating what may be accomplished by honesty and patient perseverance in aiming to do right. The cases are taken from individuals in the lowest walks of life, rising by their exertions to posts of usefulness and respectability.

GRACE CULTURE; or, *Thoughts on Grace, Growth and Glory.* By Ezra M. Hunt, M. D. Philadelphia: Presbyterian Board of Publication. 12 mo. pp. 320.

It is needless to say, that the matters of which this book treats are immensely important. As the author well says in his preface, the sanctification of the Church is God's motive power for the conversion of sinners. It is the prominent means by which the Spirit makes itself felt not only in our own hearts, but upon mankind at large. The book is largely occupied in directing the attention of the reader to "the means of Growth in Grace."

THE INFLUENCE OF THE BIBLE IN IMPROVING THE UNDERSTANDING AND MORAL CHARACTER. By John Matthews, D.D., Professor of Theology in the Theological Seminary at Hanover and New Albany, Indiana: with a Memoir of the Author, by James Wood, D. D., President of Hanover College, Indiana. Presbyterian Board of Publication. 18 mo. pp. 214.

Dr. Matthews was an able divine and a noble specimen of those intellectual and moral qualities which adorn human nature. He published but few works. This volume, from the character of its theme, would naturally draw forth the talents of the author, and to be appreciated, needs but to be read.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF MAY TO THE 1ST OF JUNE, 1864.

NEW HAMPSHIRE.

Epsom.	Rev. A B. Peffers $6 15. Monthly collection $5 85, in full of L. M. for Rev. A. B. Peffers,	12 00
Rindge.	J. G. Breed,	3 00
Plymouth.	Maj. J. Pulsifer, for L. M.,	5 00
Henniker.	Cong. Ch. & Soc., for L. M. of Luther Goss,	25 00

MASSACHUSETTS.

Stockbridge.	Cong. Ch. by D. A. Williams,	55 00
Lee.	Cong. Ch.,	38 42
Williamstown.	1st Cong. Ch. by Wm. A. Ballard,	31 38
Haverhill.	Alfred Kittridge,	5 00
Lawrence.	Lawrence-st. Ch. & Soc.,	55 96
Boston.	James Skelton,	50 00
North Bridgewater.	1st Cong Ch. & Soc.	10 00
Boston.	A friend,	20 00
Wayland.	Cong. Ch. & Soc.,	4 45
Webster.	1st Cong. Ch. & Soc.,	16 50
Groton.	Union Orthodox Ch. & Soc.,	33 00
Boston	Old South Ch & Soc., add.,	6 00
South Abington.	Cong. Ch. & Soc.,	15 61
Charlestown.	Winthrop Ch. & Soc.,	134 00
Boston.	John Tappan, Esq., for the Lima Mission,	50 00
"	Essex-st. Ch. & Soc., add.,	5 00
"	Individuals,	2 00
Norton.	Miss Goodwin's S. S. class,	1 00
"	Daniel S. Cobb,	3 00
"	Mrs. L. M. Wheaton,	10 00
Monson.	Cong. Ch. & Soc.,	37 92
Southwick.	Cong. Ch. & Soc.,	1 88
Chicopee.	3rd Cong. Ch. & Soc., to make Norman Savage L. M.,	30 00
Lawrence.	Mrs. S. B. Chapin, for Italy,	100 00
So. Deerfield.	Monument Ch.,	10 00

RHODE ISLAND.

Providence.	Central Ch. & Soc.,	157 50
"	Beneficent Ch.,	149 00

CONNECTICUT.

New Haven.	3rd Cong. Ch. by W. Atwater to make Rev. Elisha L. Cleaveland, D. D., Benj. Smith, Wm. Franklin, and Wyllys Atwater L. Ms.,	147 96
"	1st Cong Ch. by J. Ritter, Tr.,	266 25
"	College-st. Ch. & Soc.,	45 78
"	Third Cong. Ch. & Soc.,	147 96
"	North Ch. & Soc.,	96 50
"	Chapel-st. Ch.,	48 79
"	College Ch.,	45 00
Plymouth.	H. F.,	8 00
"	Cong. Ch.,	7 25
Plymouth Hollow.	Cong. Ch.,	16 17

NEW YORK.

Elba.	Rev. G. S. Corwin in full of L. D. for himself and L. M. for Mrs. Stephen N. Dillingham,	100 00
Irvington.	H. F. Pinney, Esq.,	100 00
N. Y. City.	Jas. D. Oliver for L. M.,	30 00
"	Mrs. Elizth Swan, 1-2 for	

N. Y. City.	Florence, 1-2 for Belgium	25 00
"	H. M. Schieffelin, Esq.,	35 00
"	30th-st. M. E. Ch. for L. D. for Rev. Dr. True,	100 00
Skaneateles.	Almira Town,	5 00
Greenbush.	M E. Ch. in part of L. M. for Rev. H. Eaton,	9 65
Lansingburgh.	1st Presb. Church, a few friends,	15 25
Troy.	M. E. Ch.,	12 00
"	Dr. Halley's Ch., D. L. White $5. J. Davis and J. T. Lanning $1 ea. R Hilson $1 50. Cash 60 cts.,	9 10
Albany.	Dr. Sprague's people, W. F. Cochran $4. J. Kelso and W. Gibson $1 ea. Cash 50 cts.,	6 50
Oyster Bay.	Presb. Ch & Cong.,	17 63
Rochester.	Dividend of Western Union Tel. Co.,	105 00

NEW JERSEY.

Trenton.	Judge J. Randolph in full of L. M. for Miss Sarah Ann F. Randolph,	10 00
Paterson.	Mrs C. B. Atterbury,	10 00
"	A friend,	2 00
Metuchen.	1st Ref'd D. Church,	11 62
Trenton.	Third O S. Presb. Ch.,	10 00
Pittsgrove.	O. S. Presb. Ch.,	10 00
Princeton.	Rel. Contrib Soc'y of the Theol. Seminary, add.,	10 00
Camden.	S. M. Scovel, Geo. S. Woodhull $5 ea. A. C. Scovel $2,	12 00

PENNSYLVANIA.

Wattsburg.	Timothy Reed,	2 00
Williamsburg.	A Life Member,	5 00
Philadelphia.	Walnut-st. N. S. Presb. Ch. Monthly Concert,	51 10
Norristown.	Messrs. Fox $5, Hope $2, Farnum $1, Oneal $1, Dermot $1, Baker $1 50,	11 50
Shippensburg.	M. E. Ch. which makes Rev. John A. Dixson L. M.,	31 02
"	Bethel Union Meeting in part,	7 90
"	Jacob Reddig,	2 00
Harrisburg.	J. D. Cameron, Esq.,	5 00
Mercersburg.	Rev. J. R. Agnew,	5 00
Altoona.	O. S. Pres. Ch., Messrs. Manley, Baker, Briggs $10 ea. Hall, Work, Keller, Lloyd, Campbell and Caldwell $5 ea. Others $22 25. Of which $30 makes Rev. Robt. M. Wallace L. M.,	82 25
"	M. E. Ch., which constitutes their Sab. Sch'l a L. M.,	30 00

ILLINOIS.

Bloomingdale.	Cong. Ch.,	2 00
Polo.	R. H. Pearson,	1 00
Lisbon	Cong. Ch.,	30 00
Bloomington.	M. E. Ch.,	21 75
"	O. S. Presb. Ch.,	7 75
"	Bapt. Ch., individuals,	1 10
"	Wesleyan University,	1 95
"	1st U. P. Ch.,	4 75
"	2d Presb. Ch.,	6 30
Knoxville.	O. S. Presb. Ch.,	15 50
"	M. E Ch.,	3 00
"	N. S. Presb. Ch., individuals,	2 50
"	Eng. Luth. Ch.,	2 00
Galesburg.	1st Ch. of Christ (Cong.)	26 61
"	Cherry st Bapt. Ch.,	11 50
Aurora.	John Hanna,	5 00
Monmouth.	O. S. Presb. Ch.,	18 54
Galesburg.	1st Cong. Ch.,	17 14
Victoria.	Cong. Ch.,	1 00
Spoon River.	Cong. Ch,	1 00

INDIANA

——.	A friend in Park Co.,	11 00
Madison.	H. C. B.,	20 00

OHIO

Gustavus.	Elam Linsley for So. Am.,	5 00
Sharon.	Presb. Ch., add.,	1 00
Bloomingburg.	Legacy of Col. Jas. Stewart,	200 00
Cincinnati.	Messrs. Broadwell, Chamberlain & Co., Skillets, Burnett, Anderson and Strader, Wm. Sumner & Co. in full of L. M. for Wm Sumner, Robert E. Moore in full of his L. M and Griffin Taylor in full of his L. M. $25 ea.,	225 00
Cincinnati.	John Gates, Esq., in full of his L. M., and Messrs. Wynne, Haines & Co., Mrs. Langworth, and Miss Kelgour $20 ea.,	80 00
"	Messrs. Warren, Hopkins, Addy, Hull & Ray, and Mrs. Judge Burnet $15 each	60 00
"	Messrs. J. E. Perrin in full to constitute Mrs. Amanda E. Perrin L. M., Glenn & Sons, Harrison, Holden, Falles, Rowland, Haynes & Spencer, Seehler, Leonard & Co., Merrell, Davy, Bullock, West, Davenport, Wright, Williams and Scarborough $10 each. Homans, How Thompson, Coe, Goudrick & Co.,	230 00
"	A. McGuffy, Esq., $8. Messrs. DeWein & Bennett $6 each. Dr. Carson $4	24 00
"	Messrs. Scott, Donohue, Hedrick, Johnstone, Rathbone, Matthews, Cheever, Bruce & Wilkinson $3 ea. Mrs Warren $3 50,	30 50
"	Messrs. Slocum, Vandeuzen, Stewart, Mitchell, Bradley, Hicks, Keys, Wondrew, Kidd, Burton, Houghton, McBirney, Tilney, Rogers, Chatfield, Woods, Wilson, Merrill, Emerson, Lewis, Crawford, Morris, Bodley, Appleton, Moses, Brown & Co, DeCamp, Johnson, Burlin, Gasten, Shotwell, Waters, Moore, Barr, Ponge, Patterson, Reeves, Barbour, Shaw, Devoe, DeForest, Perry, Hine, Clark, Curwen, Williamson, Pary, Allen, Lockwood, Harwood, Thompson, Huntington, Yeatman, Kellencath, Dulap & Huntington, and Mrs. Stetinius $5 ea.	285 00
"	W. Healy $2 50. Messrs. Cinnamon, Smith, Nixon, Briggs, Sterritt, Stratton, Bailey, Slenn, Neave, Rankin. Lockwood, Dare, A. Friend, Woodside, Lyttle, Hutton, Laws, Coon, Burt, Pollock, Farrell, Richard and Mrs. Foster, and Brown $2 each,	50 50
"	Messrs. Newhall, Lodge, Loudon, Mitchell, Wells, Fleckinger, Beeson, Gray, Irwin, Cook, Nichols, Horne, Harvey, Smith, Starr, Allen, Tidball, Copeland, Boyd, Ellis, Finch, Sage, Cornean, McMillan, Swan, King, Harper, Dickson, Olmstead, King, Griffith, Hill, Fagin, Ramsey, Fisher, Tudor, Gillis, Hoover, Mustin, Gates, Powell, Bradstreet, Hooper, and Mrs. Fraser $1 each,	44 00
"	Miss Rowell $2, Miss Walker $1, Mrs. Daniels 50c., all for School Festival,	3 50

MICHIGAN.

Battle Creek.	M. E. Ch.,	5 40
"	Bapt. Ch., individuals,	70
"	Presb. & Cong. Chs., of which F. W. Brooks $10.	19 00
"	John White,	50
"	A. Schoeder,	1 00

TENNESSEE.

Memphis.	"R,"	50 00

MINNESOTA

Taylor's Falls.	Hiram Murdock, M. D.,	1 00

THE

CHRISTIAN WORLD.

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CHRISTIAN PATRIOTISM.*

To a large extent the present is an age of evangelistic effort; and, according to accidental circumstances, some take most interest in the home field, others in the foreign. One will give thousands of dollars for church extension in the United States, and will hesitate about a dime for India; his friend will grudge the dime for bricks and mortar here, but would gladly send a score of missionaries to the ends of the earth. And each has his own arguments. "Charity begins at home," says the church or chapel-builder. "She has been so long at home," retorts the philanthropist, "that she would be the better of a change of air. Though it were but to save her life, she must go abroad; otherwise she will die, and leave the throne open to that usurper, Selfishness." "You have curiously-constructed eyes," says Domestic Charity, "you can only see afar off; and your ears correspond, for you can hear cries from Macedonia, whilst from the mews behind your house they call in vain, 'Come over and help us.'" "And *you*—you walk by sense," rejoins Philanthropy; "unless you see the misery, you won't believe it; and a ragged child on your door-step is to you more important than a nation at the antipodes." "Forgive me for saying it, friend Philanthropy," by way of last word throws in the keeper at home,—"but that is my quarrel with you. There is no sense in a faith like yours. It is a freak, a fancy. If I were blackening my white savages, they would grow instantly romantic; and if I could place the 'Five Points' in the Pacific Ocean, you would get up a society and send the Gospel after them."

But, coming in and arbitrating between the two, says Apostolic Christianity, "For this altercation there is no need; though there is need for either form of effort. I was myself first a home missionary, then colonial, and last of all a foreign one. I began at Jerusalem, then I went to Antioch, and then I went into all the world. But even when

* The above thoughts are from an article in the "Evangelical Christendom." We have taken the liberty of making some alterations, adapting it to our own land.

I came to Greece and Rome, Jerusalem was not forsaken. God was merciful, and blessed *us* first of all, and then His way was known upon earth. We had first *our* Pentecost, then the world had its time of refreshing. The Lord caused His face to shine upon us, and His saving health radiated forth to all nations." In other words, true patriotism is true philanthropy, and anything which exalts our own land in righteousness is a benefaction to the world. This will be seen whether we view our country publicly and politically, as one of the several nations which dwell on the face of the earth, or as a community made up of so many millions of individual members.

It is often asked, "What's in a name?" and we might answer by simply naming certain names. We might answer by asking, Where would our world be, or whatever would it do, if it were not for some great names? What would Sweden be without the names of the two Gustavuses—the great Vasa and the yet greater Adolphus? What would Scotland be if its annals did not contain three names of renown, each of them a rallying cry, a resurrection word—any one of them, when sounded even in a nation's most lethargic mood, sufficient to make it leap to life again—Wallace, Bruce, and (the most thrilling of the three) John Knox? What would Germany be without the name of Luther? What would the Forest Cantons be without the name of William Tell? By earning a noble name, each of these has done his country good through all the successive centuries; and every Switzer walks with a prouder step because the echoes of Uri still repeat the name of the valiant marksman; every German clings closer to the fatherland because the spirit of the great Reformer seems still to linger in its air.—And as with the individual, so with the nation. All the world is the better for it when a nation earns a great name and a good one. By their great fight for freedom Switzerland and the Netherlands have left the world their debtor; human history will be ended before these two elements of sublimity are exhausted, "the grandeur that was Rome and the glory that was Greece." There seems something hallowing in the very name of the Holy Land; and we are lifted upward as we sing, "O Mother dear, Jerusalem;" and, if true to our opportunity, God is now inviting our country to do all in meekness what the builders of Babel attempted in their arrogance. He is giving us opportunity to make ourselves "a name in the earth"—a name for which the world will be the better till the race has run its career and earthly existence has ended.

Even better than a great name is a great presence; and well is it for the world if at any time there is present amidst its peoples a nation strong and free, calm, wise, unselfish. Well was it for Europe when the United Provinces, fresh from their successful struggle, threw their

weight into the scale of national independence and religious liberty, and offered an impregnable asylum to the exiles of England, France, and Spain. And well for mankind will it be if in the present conflict there should be at least one nation fair and firm, temperate, self-possessed, magnanimous, looking not only on its own things, but on the things of others—magnanimous enough to wish the general welfare, and itself so free and happy, as to beget in each beholder the desire, "O that we were only such another!"

A result so glorious can only be attained by a very general diffusion of Christianity throughout the masses of our people. Under our representative constitution we can hope for any continuance of a generous, high-toned public policy, on the one condition only that we be a virtuous, self-denying, God-fearing community. Let the millions of our land sink into irreligion and sottishness, with all the consequent rapacity and recklessness—with all the consequent cowardice and slavishness—and no statesmanship will make our national position noble; but let the Christian Church, with God's blessing on well-directed effort, raise the community in moral worth and religious principle—let the Gospel make us a people sober, truthful, self-mastering—a people who take as their rule of conduct the will of God, and who in their calculations include the great hereafters—a people truly Christian, and amidst their distresses and perplexities—it would comfort other countries to know that there is such a nation. The city set on a hill could not be hid, and like the star from the pharos, shooting far forth through the storm, "Ye are the light of the world," there would be news in its shining—news of a haven for peoples as well as persons in that kingdom which cannot be moved.

There is another way in which it will be seen how the efforts of a pious patriotism are a great contribution to the world's welfare. We go everywhere, and everybody comes to us. "Go ye into all the world," said the Lord Jesus to His disciples, "and preach the Gospel to every creature." We go into all the world, and wherever we go, we preach something; but is it always the Gospel? What is it that our sailors often preach on the shores of China? What is it that our settlers have too often preached to the aborigines of our own land? What is it that both civilians and soldiers have preached times without number to the natives of other lands? Among the more savage races has it not been too often a gospel of gunpowder? And if races more civilized—if the Mongol and Hindoo—were to take all their visitors as living epistles of the American religion, would they not often associate it with oaths and imprecations, hard blows and heavy drinking, great mischief in our seamen when merry, great sullenness in our gentlemen when sober? Doubtless there are glorious exceptions, and our commerce

has often been a mighty benefit to regions where our religion has been poorly represented. But would it not be well for those regions, and more creditable for ourselves, if the exceptions were the rule? Would it not be well for the world, if our land was so pervaded with piety in all its ranks—in that rank from which our ships and regiments are replenished—in that rank from which our clerks, and traders, and merchants are recruited—in that rank from which go forth our officers and diplomatists, our tourists and sightseers? It will be allowed that it would be well for the Continent if men of wealth and leisure, spending a season anywhere, would do as Robert Haldane did, whose reading of the Romans with a few students at Geneva opened the eyes of Gaussen and Gonthier and Merle d'Aubigné, and lit many a lamp still shining in Belgium, France and Switzerland. It would be well for our own army, and for the heathen among whom they sometimes sojourn, if the sight were oftener seen which some one witnessed at Rangoon, who, hearing the voice of psalmody in a Budhist temple, entered, and found the heroic Havelock with his Bible and hymn-book before him, and surrounded by more than a hundred men, whilst in their laps the cross-legged images held the lamps for the Christian worship.

Only think of it! A nation truly Christian! An empire in the mood and spirit in which the little Moravian band once was, every man, whatsoever might be his trade or calling, professedly a Christian and practically a missionary! What a prospect for the millions of our pagan fellow-subjects—if we dared to hope that every settler henceforward going forth would set up an altar to the tower of Bethel. And if we at home were what we ought to be, and what we profess to be—think of the effect on the stranger who comes to sojourn in our gates! For if *we* go into all the world, the world repays the visit; and if our social state and spiritual tone were high enough, even without a gift of tongues, the foreigner would understand the sermon. As they looked and listened, as they saw the empty prisons and crowded sanctuaries, the pure streets, the smiling homes, the hearty industry, the harmless pleasure-parties—as they saw the whole aspect of a people by whom God is loved, and trusted, and remembered—"strangers of Rome, Jews and proselytes, Cretes and Arabians," in the protracted Pentecost, would perceive a "wonderful work of God," and to their own endless advantage might be led to ask, "What meaneth this?

Let us remember our responsibility. In the distribution of His gifts God is a Sovereign, and as to certain individuals, so to certain nations, He gives a larger share. But where much is given, there is much required. It is a serious thing to be the possessor of large property, the steward of so many thousand pounds a-year. It is a serious thing to be at the head of a large establishment, to be an extensive employer of

labor, to have servants under you, or soldiers, to whom you say Go or Come, and who are so far amenable to your wishes. Perhaps it is the most serious thing of all to possess what are called great talents—a clear head, the power of vigorous or original thinking, popular manners, a persuasive style of speaking; the abilities which can invest truth with new attractions, or throw over error a momentary glamour. Now, we need not disguise it; the Most High has dealt with us as He has dealt with no other nation, and ours is a tremendous stewardship. English is now the chief vernacular of Christendom; it is the native language of more people than speak either French or German; and a book written in our mother tongue has a wider power for good or evil than any other. And we have a vast estate, great wealth, high *prestige*, and enormous numbers.

'Tis a tremendous stewardship, and as ours is a world-wielding position, it is surely right that ours should be a missionary attitude. It is right that conferences should assemble to consider the best mode of conducting evangelistic operations; it is right that mighty gatherings should convene to hear of the progress made, and that large offerings should be consecrated to the cause; and it is right that some of our noblest spirits, some of our most gallant workers and heroic adventurers, should go forth on the glorious enterprise. But the point at which we more immediately aim is this: That for effective evangelization abroad, we need a religious revival at home. We need it, in order that from a fervid community there may go forth fervid evangelists. We need it, in order that after they are gone they may be followed by affec tionate remembrance and by persevering, earnest prayer. We need it, in order that our attitude and action, as a nation, may be a commendation of our Christianity; and we need it, in order that our authorized missionaries, instead of being contradicted, may be supported and seconded by the example and teaching of all their own countrymen with whom the heathen come in contact.

We subjoin but one remark: Piety goes further than political economy. As far as the one can keep up with the other they make excellent fellow-travelers; for, on the one hand, cheap food and abundant occupation are conducive to well-doing; and, on the other, by its thrift and forethought, its sobriety and honesty, real religion prevents physical degeneracy, and pauperism, and crime, and so promotes the wealth of nations. The two are good friends, and, as long as the strength of the feebler holds out, they make delightful traveling-companions; but at last a platform is reached where the air is too pure for the more mortal organization, and where the science which is of the earth earthy begins to flag, and can only say to Faith, "Go you forward." In other words, the political economist has done his part when he has

made a population rich and strong and comfortable; but the true publicist—the Christian philanthropist—goes farther. He thanks the gallant warriors, be they stipendiary or volunteer, who sustain the nation's valor, and who, by keeping it strong, keep it safe and unmolested. He thanks the busy traders who bring in the wealth, who into the lap of Industry pour abundance from all seas. And he thanks that industry which, producing for all lands, provides for its own house and attracts to our homes luxuries once unknown in the palace of the Cæsars. But he looks farther and looks higher. After all, he cannot forget, "What shall it profit if the soul be lost?" And whilst the economist, as such, is not bound to think of the life hereafter, nor of the lands around it—feeling that his country is only safe when under God's own guardianship, and only blessed when God's face shines on it, the Christian philanthropist feels that there is something better for a nation than even wealth, power, comfort. That better thing is nobleness, the ability and disposition to confer benefits on others. And in this spirit—the Psalmist's spirit—he prays—

Shine, mighty God, on Zion shine,
With beams of heavenly grace;
Reveal Thy power through all our coasts,
And show Thy smiling face.

So shall Thy name, from shore to shore,
Sound all the earth abroad,
And distant nations know and love
Their Saviour and their God.

ALGERIA.

[The following incident illustrates the great importance of giving a pure Gospel to those nations where Christianity has been corrupted. When an individual is converted, he is at once prepared as a laborer, and ready to do efficient service in the cause of his Lord and Master.]

SUCCESSFUL LABORS OF A SPANISH EXILE.

One of the most remarkable efforts now carried on in Algeria is that among the Spaniards who live or travel in the country. A Spanish pastor reached Algiers in May, 1863. The Protestant Consistory granted him the use of its church at once, and on June 4th he preached to his countrymen for the first time. The hearers were few, but attentive and orderly. The pastor, besides preaching, received and made a good number of visits; he read the Bible, and distributed tracts, especially to the captains of vessels with whom he met. Appeals were soon addressed to him from neighboring localities, where they had heard of his services, and wished to know and participate in them. New services were thus originated, and in eight months three Evangelical congregations of Spaniards were founded in Algeria.

Not less interesting than this work is he who conducts it. As he has often told his story, we may repeat the substance of it. M. F. Ruett was born at Barcelona, of a Catholic family, and was destined for the

bar. At the age of 22 he went to Italy to finish his studies, and settled at Turin. He soon learned Italian, and, being a man of talent, he shortly became distinguished as an advocate. But one day, as he passed through a street in Turin, he was surprised to see a number of persons enter a house. Curiosity prompted him to go in, and he found a large room, which a serious assembly soon filled. Some inscriptions on the walls attracted his attention: "There is one God, and one Mediator between God and men, the Man Christ Jesus," "The just shall live by faith," and so forth. A man entered a desk (it was Pastor Meille), offered a prayer, and delivered a discourse on subjects new to him. He left the meeting in a pensive mood; but went a second time, and a third time; more and more urged by the wants of his soul, he purchased a New Testament, read it with eagerness, and at last besought the pastor to receive him into his church. After some months he became an evangelist in the service of the Protestant community at Turin.

Nothing indicated that he should quit this post, but the Lord had designed him for a more difficult field. A dream determined him to leave Italy. Twice he thought himself carried over snowy mountains, and borne by an irresistible force to an agitated crowd, which spoke his mother tongue. There, priests awaited him, and threatened him with violence; but, braving their anger, he preached the Gospel. This reiterated dream seemed to him to indicate the will of God. He left Turin and went to Barcelona, where, Bible in hand, he preached the good news of salvation by faith. The authorities interfered; he was arrested, cited before the Tribunal, and commanded to keep silence.—No sooner was he released than he began afresh. Again he was arrested, and with no better result. From the balcony of his house the bold champion of the Gospel preached Christ to his countrymen. This could not be endured. He was bound with cords like a bandit, and having been again dragged before the judges, he was this time banished from the kingdom—as a heretic. Exiled from Spain, he settled at Gibraltar. There were Spaniards there, and through them the truth might, perhaps, get access to the kingdom which excluded it. He was not deceived. One of his regular hearers was Manuel Matamoros, and it was from the preaching of the exile that Matamoros received the first germs of the faith for which he too was to be exiled. In 1863, M. Ruett had to leave Gibraltar for reasons unknown to us, and went to Algiers to commence the work of which we have spoken. There are, in all, from 130 to 160 hearers in the three places where he has established regular services. Many leave, it is true, but they carry with them good seed, which, we doubt not, will some day germinate in Spain.

THEOLOGY OF THE GREEK CHURCH.

The Chistian Review for April contains a translation of an authentic, as well as recent, explanation of the theological position held by the Eastern or Greek Church in relation to the leading points of difference with the Western or Romish Church on the one hand, and Protestantism on the other. The Greek Church claims to be the original ecclesiastical organization as constituted under the Emperor Constantine ; and to hold by the decisions of the first seven General Councils, while it charges the Romish Church with the offenses of heresy and schismatic secession and usurpation. Its principal points of difference with the latter are arranged under six heads : The Procession of the Holy Spirit from the Father only ; the rejection of the doctrine of Purgatory ; the Communion in both kinds ; Triple Immersion in Baptism ; the use of Leavened Bread at the Lord's supper ; and the Pope's supremacy. It professes to be anti-Protestant in holding to the efficacy of both Faith and Works in Justification, the Real Presence of Christ's body in the Eucharist, the authority of Sacred Traditions and the Decrees of the Church, the rendering the Worship of Veneration to the Cross and Relics, the Obligations of Religious Fasting and Penance, the Seven Sacraments, and the Prayers for the Dead. The Eastern Church also allows the priest to marry, but forbids second marriages. They allow no instrumental music in the churches. They administer the rite of confirmation and the eucharist to infants immediately after baptism. Their ritual for worship includes one mass every Sunday. Within the present century there is a great increase of preaching by the clergy. The catechizing of the young, and other means of instruction are very imperfect, but are steadily improving. The whole population connected with the Greek Church is stated at seventy millions, of which fifty are in the dominions of Russia, twelve in those of Turkey, four in Austria, one in Greece, etc. The whole body is divided into ten branches, of which three have patriarchs at their head—Constantinople, Alexandria, and Antioch—the Patriarch of Constantinople having a certain pre-eminence, which is not very well defined. The Russian and Hellenic branches are governed by synods, the remainder by councils of bishops. They all recognize the supreme authority of a General Council, but as no such council has been held for a thousand years, the actual unity is very indefinite. All the branches are affected by the progress of knowledge in the world, and most of them are putting forth efforts at self-reform and elevation. The marriage of the clergy has kept the Eastern Church from sinking to the depths of immorality which has existed in parts of the Latin

Church. In Russia the circulation of the Scriptures in the vernacular tongue was carried to a considerable extent forty or fifty years ago, but it was afterwards prohibited, and has lately been resumed.

CHRIST KNOCKING AT THE POOR MAN'S DOOR.

(Jean Ingelow's volume of exquisite poems contains a sermon on knocking at the door, from which we make one brief extract, and only wish we could find room to print the whole.)

There was a poor old man
Who sat and listened to the raging sea,
And heard it thunder, lunging at the cliffs
As like to tear them down. He lay at night,
And, "Lord have mercy on the lads!" said he,
"That sailed at noon, though they be none of mine;
For when the gale gets up and when the wind
Flings at the window, when it beats the roof,
And lulls and stops and rouses up again,
And cuts the crest clean off the plunging wave,
And scatters it like feathers up the fields,
Why then I think of my two lads: my lads
That would have worked and never let me want,
And never let me take the parish pay.
No, none of mine; my lads were drowned at sea,
My two—before the most of these were born.
I know how sharp that cuts, since my poor wife
Walked up and down, and still walked up and down,
And I walked after, and one could not hear
A word the other said, for wind and sea
That raged and beat and thundered in the night—
The awfulest, the longest, lightest night
That ever parents had to spend. A moon
That shone like daylight on the breaking wave.
Ah, me! and other men have lost their lads,
And other women wiped their poor dead mouths.

"Ay, I was strong
And able-bodied—loved my work; but now
I am a useless bull; 't is time I sunk;
I am in all men's way; I trouble them;
I am a trouble to myself: but yet
I feel for mariners of stormy nights,
And feel for wives that watch ashore. Ay, ay,
If I had learning I would pray the Lord
To bring them in; but I'm no scholar, no;
Book-learning is a world too hard for me;
But I make bold to say, 'O Lord, good Lord,
I am a broken-down poor man, a fool
To speak to Thee: but in the book 't is writ,
As I hear say from others that can read,
How, when Thou camest, Thou didst love the sea,
And live with fisher folk, whereby 't is said,
Thou knowest all the peril they go through,
And all their trouble. As for me, good Lord,
I have no boat; I am too old, too old—
My lads are drowned; I buried my poor wife;
My little lasses died so long ago
That mostly I forget what they were like.
Thou knowest, Lord, they were such little ones.
I know they went to Thee, but I forget
Their faces, though I missed them sore.

"O Lord,
I was a strong man—I have drawn good feod
And made good money out of Thy great sea—
But yet I cried for them at nights; and now,
Although I be so old, I miss my lads.
And there be many folk this stormy night
Heavy with fear for theirs. Merciful Lord,
Comfort them! Save their honest boys, their pride,
And let them hear, next ebb, the blessedest
Best sound—the boat-keels grating on the sand.
But Lord, I am a trouble! and I sit
And I am lonesome, and the nights are few
That any think to come and draw a chair,
And sit in my poor place and talk awhile.
Why should they come, forsooth? Only the wind
Knocks at my door, O long and loud it knocks,
The only thing God made that has a mind
To enter in.'"

Yea, thus the old man spake,
These were the last words of his aged mouth,—
BUT ONE DID KNOCK. One came to sup with him,
That humble, weak old man! knocked at his door
In the rough pauses of the laboring wind.
What He said
In that poor place where he did talk awhile,
I cannot tell: but this I am assured,
That when the neighbors came the morrow morn,
What time the wind had bated, and the sun
Shone on the old man's floor, they saw the smile
He passed away in, and they said, "He looks
As he had woke and seen the face of Christ,
And with that rapturous smile held out his arms
To come to Him."

Can such an one be here?
So old, so weak, so ignorant, so frail,
The Lord be good to thee, thou poor old man;
It would be hard with thee if heaven were shut
To such as have not learning. Nay, nay, nay,
He condescends to them of low estate:
To such as are despised He cometh down,
Stands at the door and knocks.

As they are to be blamed that are over prodigal, so they are to be despised that are over covetous. Riches are treasures lent to men by God, which are to be used as He pleases, and are not to be laid out without His leave, nor to be detained when He demandeth them.

THE FOREIGN FIELD.

ITALY.

Dear Dr. Campbell—The work of evangelization in Italy has been, and will be, more or less influenced by the political condition of the country and the people. Doubtless a wise Providence will overrule the solution of the Roman question (so long delayed) for the good of Italy. The people, however, are impatient, in view of the apparently slow march of events; the relations of the French Government to Rome have been again discussed in the Italian Parliament, and the popular mind is greatly excited under the apprehension that the Emperor of France will never voluntarily withdraw his troops from the natural and historic capital of Italy. It is said that he keeps his army in Rome only to protect the interests of the Roman Catholic Church. But, not only the enemies of the Papacy, but some of its best friends begin to see in the "French occupation" the most serious injury to Roman Catholicism, both in Italy and throughout the world.

A letter on this subject, written by a French Deputy—member of Parliament—who has been several months in Rome, has the following passages: "Why is it that many desire to preserve in all its extent the temporal power of the Pope? If on this subject we inquire not only of liberal Catholics, but of the most passionate representatives of clerical opinions, all will reply that their only wish is to assure to the Pope the independence which is indispensable to him, for the exercise, in all its fulness, of the spiritual power with which he is invested. Now let us inquire of facts; what answer do they give?

I am, you know, more of a Catholic than you are, and much more than others of my political friends. Well, I say with regret that of all the changes which have occurred these last years in Italy, that which has most impressed me, in my recent journey, is precisely the enormous weakness of the spiritual power of the Papacy, the almost absolute loss of its prestige, and even the weakness of the faith itself. By nature, by instinct, by conviction as well as by tradition, Italy was one of the most Catholic countries in the world. In the course of present events, it will become one of the least attached to the ancient belief. Tradition yet remains, but conviction grows weaker day by day. The faith of Italy has been subjected to a most severe trial. It has been put in conflict with the noblest aspirations and the most generous sentiments, deeply rooted in the hearts of the people, the sentiment of patriotism and the love of liberty. The 'Holy See,' in its traditional obstinacy, seems not to have understood the rashness of such a conflict. The powerlessness of its thunders, the absolute insignificancy of its political excommunications, ought to have been a sufficient warning, that, in our age, moral power, from whatever source it proceeds, cannot be respected beyond the limits assigned to it by the conscience of man.—But experience has been lost. Excessive regard for what is only accessory, has compromised the principal; and thus, while grasping some miserable shreds of temporal power, we see escape, hour by hour, the immense treasure of moral power, which has so long constituted the strength of the Church. Six years of conflict between the Papacy and the aspirations of Italy for complete unity; six years of aid given by France to the Papacy in this deplorable conflict, have only loosened the bonds which attached the consciences of Catholics to the 'Holy See.' Ought such a result to engage the French Government to persist in a policy so opposed to that which it has proclaimed and followed, and caused to prevail elsewhere?—Twenty thousand French bayonets are certainly useless, if they are designed only to protect the person of the venerable Pontiff, to whom no one in the world wishes the least evil. But twenty thousand, or a hundred thousand French bayonets would not be sufficient to impose on the people the spiritual authority of the 'Holy See' if that authority did not commend itself to them. Let us then no longer expose the Church to the unpopularity of a foreign occupation. Our protectorate itself gives the appearance of vassalage to that shadow of power, the

existence of which is continued only to the injury of the moral power of the 'Holy See'; while we violate, without advantage to any one, the most sacred rights of a friendly people."

Thus, whatever may be the reason of the continued occupation of Rome by the French army, that foreign power appears to be rapidly undermining the great spiritual Hierarchy which has for ages cursed Italy and the world. So a wise providence prepares the way for the wicked to fall into the pit which their own hands are digging.

As an illustration of the disregard of the present Government of the spiritual power of the Papacy, there are now fifty-six bishops and priests on trial before the courts, for attempting to serve the Pope without due attention to the rights of the people.

Yours.

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FLORENCE, June 6, 1864.

About two years and a half since, I established a school for the instruction of poor boys in this city. It was opened in a populous quarter of the town, and among the very poorest of the people. The design of the school was to give elementary instruction to the dirty and ragged boys of the street, who would never be sent to, or received in the communal schools of the city. As the boys are children of Roman Catholic parents, the teacher could not ask them to send their children to an evangelical or Protestant school. But he simply proposed to teach them to read and write and cipher, without any charge to them for his services. Many parents gladly accepted this offer, and the school has been successful, beyond all expectation.

The school was commenced with less than twenty boys: and soon the number increased to fifty; it would have been larger, but that number filled the room,—and during two years from 48 to 53 boys have been in constant attendance. The teacher is a good man, and is furnished with a government certificate authorizing him to teach. He has not only taught the boys to read and write, but he has endeavored to inculcate the principles and precepts of the Gospel. As general results of this school, nearly 300 boys have learned to read and write, and a few of them have acquired some knowledge of arithmetic and geography. As they belong to the poorest class of the people, they are taken from the school as soon as they can read and write, sometimes very imperfectly, to be placed in shops as errand boys, or by some other means, to help earn the daily bread of the family. Some of them will doubtless forget the little they have learned, while many others, by the limited instruction they have received, have become useful to their families, and some at least have been favorably impressed with the moral influence under which they have been placed. The parents of some of the boys have applied to the teacher for Testaments, which, though unable to read themselves, might be read to them by their children.

The teacher has been obliged to use much discretion, with some who have suspected the school to be Protestant—lest it should be broken up, through the prejudice of the ignorant people against Protestants. But he has replied truly to those whose suspicions have been excited, that he did not call the school Protestant or evangelical, but Christian—and that he did not intend to speak to the children of any other religion than that taught by our Lord Jesus Christ. This answer has generally satisfied the parents, though the danger will always exist of the interference of the priests, who may at any time forbid the parents to send their boys to the school. It has been so far a good work, and owes its success, under God, to the quietness with which it has been carried on.

I have written recently of other schools which are sustained by the Am. & Foreign Christian Union. Schools in Italy are acknowledged by all to be a most important instrumentality in the regeneration of the people. A nation which has been so long under the heel of despotism, when awaking to liberty, encounters many obstacles in its work of reorganization. But one of its most important labors at present relates to the education of the people. The Government appears to understand the necessity and the importance of this duty; and already great progress has been made. But as yet, the general instruction of people, even so

far as teaching them to read and write, is a work which will be accomplished only in the distant future. If Great Britain, with all its light and liberty, has now 8,000,000 out of 17,000,000 (in England and Wales,) who cannot read or write, and according to a recent statement by Lord Palmerston, more than half the people of the United Kingdom in the same ignorance; it will be long before Italy, with the inexperience of the Government in the working of liberal institutions, and the constant opposition of the priests, can reach even that low standard of popular instruction. But every school now established here, however small and obscure, is an important aid in the great work.

E. E. Hall.

ITALY.—MILAN.

Milan, June 8th, 1864.

My Dear Bro:—Your last letter, and the news of the war, give me many sad feelings. First, and in no small degree for my country, and next on account of the work which I greatly desire Christians in America should do for Italy. It is hard to plead against such a terrible war and such loss on exchange. And yet I must give you facts. I said in my letter to you, a few days since, that I could easily put twelve men in as many important places in northern Italy within a month, if I had the means. And your Society can do the work more acceptably to the Italian people than any other agency whatever. I state now what appears to me necessary to be done, and what in most instances I have been importuned to do, and my convictions are the result of careful examination. First, then, here in Milan sustain one additional evangelist, two colporteurs, five Bible-women, a school for training female teachers, together with the expense of a chapel and a place for the school. The latter, however, should be in the same house with my family. In this city of a quarter of a million, the religious movement presents a most encouraging aspect, but just now it greatly needs help. I think too if the Bible Society is to do work for Lombardy, and the regions north and east, there should also be a Bible Depository here, so as to act independently of the British and Foreign Bible Society. In Genoa there should be one evangelist and one colporteur. In Allesandria, Vercelli, and Nonana, evangelists; so also in Lodi, Piacenza, Bergamo, Lecco, Sondrio, Chiavenna, Lugano, and Domo d'Ossola. In six of the above places I have been importuned to open chapels and sustain evangelists, and in one other we have a chapel recently opened, i. e., in Piacenza. In Bergamo, Lecco, Sondrio, Chiavenna, Langno, Domo d'Ossola and Fioni Chioni, there is a great readiness and desire on the part of the people. At Codogno, where there is a Bible Colporteur, the people have pressed him into the work of speaking and preaching every evening. They too want a regular service.

But where are the men for all these places? I could place men, and good men too, immediately at Codogno, Bergamo, Sondrio, Lugano, and, I think, a superior man at Genoa. At Piacenza we have a strong man, and with the chapel just opened by your Society, he has already sixty hearers on the Sabbath. Lugano is an important place, the capital of the Swiss Canton Ticino, but the population is all Italian; and there are many, many friends of the truth there, and scattered also throughout the Canton. I shall send an evangelist there immediately. I might give you many details of interest about all these different places.

Another word about Milan. I need not tell you how important it is that your Society have a strong point here, for aside from its being the second city of Italy in population, it is decidedly the first in this evangelical reform, and the central point from whence influence goes out East, West, North and South.

Yours truly, Wm. Clark.

CHILI.

Santiago, S. A., May 10th, 1864.

Dear Sir:—Since I last wrote you some events have taken place, which may interest you.

Elections for Congressmen have just passed off. There has been much political discussion in the papers, and in societies established to promote party interests.—Excite-

ment ran high. The government, to an unwarrantable degree, interfered in the elections. There are essentially two great parties—the one conservative, the other calling loudly for reforming the constitution. They would reform it so as to erase from the statute-book that old law which now, were it not for advanced public opinion, would prevent completely public worship in any but the Catholic faith. The conservative party, composed of the men in power, the rich and the priests, have generally gained the day; but there are signs of progress. The young and progressive element is steadily gaining ground. Already this faction exert a wide influence. Men of sound and progressive views are heard in Congress, in popular meetings, and their influence is felt in a marked degree through the press. Within a few days internal politics have given way to the subject of

War.—Since news reached the country that on the 14th ult. the Spanish squadron forcibly took possession of the Chincha Islands, belonging to Peru, "war" has been the cry. The Spanish American republics naturally look upon it as an initiatory step to repossessing themselves of their old dominions. All are agreed that if Spain had wrongs to be redressed, her conduct was cowardly and in violation of the practices of civilized nations. Peru is taking active measures to make war. What course Chili will take is uncertain. There is a very strong outside pressure, to cause the government to make common cause with the Peruvians as threatened with a common danger. In the mean time private individuals and societies of all kinds are giving money, and in some cases offering their lives in defense of their country.

In the patriotic speeches made it is obvious that the Chilians entertain about the same opinion of Spain which is common among us. They look upon themselves as far in advance of the mother country. A large class of influential persons regard the religious intolerance, priestly tyranny and superstition which here prevails, as evils which they have been unable to shake off, evils which the old Spaniards left to them.

A war with Spain on this coast will very likely promote religious liberty. The South-Americans will come to dislike, more and more, to be classed with Spain in its intolerance towards Protestants. European interference make these republics seek sympathy and aid from the United States. One tendency of this will be to lead them to adopt our laws of religious liberty. Again the uprising of the nation will amalgamate the political parties, and the now young and active minority which desire reforms, and which will be the most prominent in the event of a war, may afterwards have the majority on their side. At least let us hope and pray that God may overrule coming events to His glory.

Valparaiso Bible Society.—The Annual Report has just come to hand. It contains Rev. Mr. Trumbull's Address, with extracts from the journal of the Colporteur. This Society now, in its fourth year, has accomplished much. The Christians in Valparaiso deserve credit for commencing and sustaining among themselves this organization. Would that its funds might be increased. They would be wisely and effectively employed in diffusing light. Donations for the year have been about $1000, and note the results: "650 copies of the Holy Scriptures in various languages have been put into circulation, divided almost equally between sales in the Depository and by the Colporteur. Of religious volumes 3,091 have been sold, 2,448 of them in the Depository, 643 by the Colporteur outside. The total sales in Scriptures and other books have risen to 3,750 volumes, amounting in cash to a fraction less than $1,500. Tracts to the number of 20,000 and 4,000 periodicals have been given away."

Our little depository has been open in Santiago some four months. The sales have been small; the beginning is feeble. Mr. Wood has had many opportunities for religious conversations and discussions. It is to be hoped that good will result from these efforts. The clergy are at work in a quiet way to check his work. At first theological students came to the store. They never come now. Young men from the Institute once came more than they now do. Our Bibles are represented as false, which much

prevents their sale. An enemy predicted that we should "get into a row," but this has not happened.

As yet no notice has appeared in any paper against the work. Evil-minded and bigoted persons have tried to induce the government to prohibit our Bibles from cominginto the country, but to no purpose.

To sustain our depository, Mr. Trumbull and Mr. Williamson (a member of his congregation) have each contributed $50.

Mr. T. was here last week, and we resolved to take a step in advance, viz., to post up large hand-bills about the city advertising the Bibles, and others to advertsie his recent sermon occasioned by the burning of the church. In Valparaiso they have disposed of upwards of 400 copies. I desired to have in the hand-bills "Presbetero" before Mr. T's name: a title corresponding to "Rev." The printer refused to do this,saying that the clergy of Santiago were a savage set of men, and that this would displease them, and he would incur a fine. At another place they refused to print the hand-bills on the ground that it would make them unpopular with the clergy. Mr. Wood teaches four boys, for which he receives $8 per month. This reduces his store-rent to $4 per month. I am still waiting to learn the pleasure of the Society in regard to contributing to his support. Experience has now shown that a commission on sales will not be sufficient.

You naturally inquire about my own work. Among the foreign population, (I mean the English-speaking), my efforts are better received than formerly. At the bed side of the sick and irreligious I have marked more respect and a deeper interest in religious themes. Two days ago, a poor sick baker, who is married to a native, and for that was baptized as a Catholic, sent word to see me. I found him in a very low state. He said he might not live long, and he wished I would be so kind as to visit him from time to time for religious conversation. He desired to have nothing to say to a priest. He said that if his life was spared he should use his utmost endeavor to bring up his family in the evangelical faith.

To-day I have visited two engine drivers, one from England and the other from Boston: both are sick. One of them wept in conversation, and the other seemed not altogether unmoved, and he heartily thanked me for calling. This afternoon I hope to visit another sick man who is married to a native. His little girl comes to school here during the week and upon the Sabbath. I will also go to see Mr. T., an American, very sick. His wife is a native. She has a Bible, and reads it much. She will not go to confession, because she does not find it taught in the Bible. Mr. T. wished me to bring him in Spanish a Protestant Catechism, that he might compare it with the Catholic, to show his little niece the difference. Met to-day in a drunken place three men, two American and one English,talked with them one hour and prayed with them at leaving. Poor fellows! they are "hard up," and say they debauch to forget their troubles.

During the week I teach three hours per day. Eight children come. I have hitherto found it difficult to induce the children to remain for the Sabbath-school. This week I have commenced to interest the children more during the week in Bible questions, so that they might the more readily remain at the Sabbath-school.

The Book depository takes some of my time: this week hand-bills, show-case, and a sign are being prepared. The Sabbath services are better attended. In the families which attend there seems to be more seriousness. There are a few natives who come here on the Sabbaths from time to time for religious instruction. I have one hour appointed for that.

I have been thus minute in this letter to convey an idea of my work, with the hopes that it might furnish some grounds for encouragement. We lament that the apparent results are not more cheering. I am sure you do not fail sometimes to pray for the few Christians here. What we need is an increase of faith, a more prayerful and earnest life. And may God bless our efforts in this dark place.

Yours very truly, NATH. P. GILBERT.

CARTHAGENA.

Our Missionary in this city writes encouragingly respecting his work.—Among other things, he says the "two young men, Gabriel R. and Domingo J., of whom I wrote you some months ago, have returned to Carthagena.—They are as warm in the cause now as when five years ago they received from me their first Bible lessons. They desire earnestly that some Protestant society would bear the expenses of a course of study to prepare them to become efficient evangelists to sow the good seed of the Bible in all the Spanish countries."

In Carthagena, he adds, there are many who hear of the triumphs of the Federals, and confidently hope that the God of battles will direct in such a manner the operations of the victorious Gen. Grant, that the coming fourth of July will be the most joyful that has been celebrated in the United States.

THE HOME FIELD.

As we have, in a few of the last numbers of the Magazine, given only a few items of our Home work, we have concluded, in this number, to give a fuller account than usual. We commence with the report of Mrs. Maltby, one of our Bible-women and Missionary at St. Louis.

"There has been an unusual amount of interest, anxiety, and labor manifested and endured *by all* during the past month; not particularly for Missionary efforts, but in the great enterprise and mammoth effort to relieve the wants and sufferings of our brave, noble boys in the Army. Our sister cities have done well; yet this, if not to excel, would stand equal in aiding this universal and gigantic effort to help those who have left all their pleasant associations to save our precious Country from impending ruin.

"Our friends, constituting the Ladies' Benevolent Sewing Society, of Sauquoit, Oneida Co., N. Y., sent us a box for our Sewing-schools, as we had little time or means to accomplish much, valued at sixty-five dollars and sixty-five cents, ($65 65.) The same noble band that so kindly responded to our call, two years since, for our own peculiar work. So, by the assistance of these dear friends, *we too* have been enabled to add our mite. They had just sent on well-filled boxes and barrels to Washington for the armies of the Potomac, yet they assiduously persevered in their labors of love, and sent some to us, 'in the far West,' of the fruit of their labors. The schools are doing as well as could be expected, amidst all this excitement, the teachers being necessarily absent. The first Saturday in May, we expected a visit from the Superintendent of a Sunday-school with his scholars, but were disappointed by sickness. We had one hundred and thirty-five girls present, and several pieces to be recited by small girls, Scripture quotations, &c. One girl alone repeated seventy-two verses, commencing at the 14th chapter of John. She has been our scholar, but now a teacher. The history of this one girl, for the last five years, would fill a volume; but being known to us, gives us great courage to persevere in our humble, though arduous efforts to restrain from vice and elevate those who yet may have desires to extricate and exalt themselves. To make up for this failure, we propose, the last Saturday in June, to give them a Festival, and invite all to be present. Preaching in jail as usual, and as there is a constant change of its inmates, many ears are greeted with the sound of the Gospel all unused to its soothing, healing influence. The text of the last sermon—'I pray you in Christ's stead, be ye reconciled to God,' was so timely worded and touchingly applied, spoken by youthful lips early consecrated to God, and emanating from a spirit realizing the true worth of the immortal soul, that we could but hope

and pray that some soul at least, by the influence of the Holy Spirit, might be brought to seek, and obtain the forgiveness of their sins. Opposite the speaker stood a fine-looking young man, doomed to death in a few days, for, in an evil hour, causing the death of a fellow-mortal, and our hearts did yearn over him, that he might be snatched as a brand from the burning. He said he 'enjoyed the sermon and believed it, but must die by his Church, (which is Catholic,) but would try and trust the Saviour.'

"We have been the happy recipients of one hundred and thirty choice volumes for our Library, from Mr. R. E. Smith. Among them, six volumes of Clarke's Commentaries of the Bible, for which we would be grateful. At our last visit at the City Hospital, we had a very interesting conversation arising from seeing a bottle of water on the table, labelled, 'Holy Water;' they said it would bring *good luck*, and *help* wash away their sins. In vain we tried to convince them that the Saviour's blood needed no help; it was all-sufficient. They said, I must ask the Priest, he would explain it better. They will not be convinced, though we can not refrain from telling them, whether they will hear or forbear.

"The Refugees, which are crowding our streets and so fast filling up the Cemeteries, are daily brought to our notice and, more or less, under instruction. They are truly a needy people, in every sense, spiritually as well as temporally. They scarcely seem to know that there is a God, and we sometimes feel the force of the negroes' remark—'low trash of white folks;' this is one of the effects of *slavery*, which, thank God, is soon to be done away with. We sometimes feel and sincerely hope, that this once prosperous nation may come out of this terrible crucible of affliction, not only free from the bondage of African Slavery, but that the Irish, who so constantly seek a home on our more fertile soil, may be free from the yoke of the Priest, and by the Grace of God seek His yoke alone, which is 'easy to be borne,' and His burden which is light."

From Mrs. Godden, another Bible woman, and City Missionary, in Cincinnati.

"Since I last wrote you, our Sewing-schools have had a Festival, which pleased our girls very much and interested the friends present in our work. They met in the school-room in the West end of the city, those from the East end coming in the cars with their teachers.

"The exercises were singing, repeating the Commandments and other texts of Scripture, answering Bible questions, &c. Three bed-quilts were hung up where all could see, as specimens of their sewing, and nearly all had on some garment that had been made in the school. I think if you had been here you could have seen a great improvement since you saw our school here two years ago. After the usual treat, on such occasions, of cakes and candy, each girl received a linen handkerchief with her name neatly marked on it with indelible ink. This was a surprise to them, and those who planned it were well paid by the sweet smile and the whispered 'thank you,' as each was received.

"I have visited, during the month, eighty-five families; also the Widow's Home once, the Hospital once, City Prison three times, and the Jail four times. One young widow, with a little daughter, has within the month been induced to leave one of the vilest houses in the city, to become an inmate of the Home of the Friendless, and the little girl I placed in the Penn Mission's Home for Children.

"Last week a soldier's wife came here from Indiana, to visit a sister, in a town a few miles north of this, but she failed to find her, and returned here when her money was gone, and she and her two little children were here in the street, and after two days they were sent to the City Prison as vagrants. I found them there last Monday morning, and before night, I had placed the children in the 'Home,' where they will remain for the present, and the mother I found a place for in a Christian family, where she will be well cared for till she is able to provide for herself and her children in some better way.

To-day I visited the widow of a Roman Catholic, who takes in washing to support herself and two sweet little daughters. She told me that last week she received an offer

from her husband's brother, a wealthy Romanist of Boston, of a hundred dollars now and more as soon as she should need it, if she would bring up her children in the Church to which their father belonged. He offers to support her without work if she will become a Catholic; but if not, he will not help her a cent. Although she is not a Romanist, I fear she is not a true Christian; but she replied to him, that she was independent of him, as she is able to make a good living for herself and her children. I have been able to help them a little to clothing, so that the girls are now regularly in Sabbath-school. I hope soon to know that the mother is an attendant at the church of her choice, (Episcopal) and that she may be led to an experimental knowledge of the way of salvation by faith in Christ.

"I have found in my visiting several Protestants who are married to husbands who are Catholics. They tell me their doubts and their trials, glad to find one to sympathize with them, and they often ask instruction, in regard to duty, in many things. One such woman told me that she could never read the Bible if her husband was at home. It is a great trial to her, as I think she is a true Christian. Surely if these reach heaven they will have come through 'great tribulation.'

"I believe there is much more than usual sickness and death in the city at this time. I find sick ones almost every day in my visits. The Sabbath meetings in the Jail are still kept up with interest; but nothing save the Spirit of God can reach the hearts so long hardened by sin. Pray that these meetings may be the means of saving many of those for whom Christ died."

The following letter is from the Rev. Mr. Raymond, who is laboring among the Canadian French, in the Northern part of Maine. During his Theological course of study in the Bangor Seminary, Mr. R. was accustomed to go out and labor among the French population, and good results followed his labors. He has, for the present, taken up his residence among them, and commenced his labors as a Missionary.

Fort Kent, Me., June 24, 1864.

Dear Sir:—It gives me pleasure to address you on the subject of my mission here. My first occupation after reaching this place, was to set the various stations for public worship during the year, and organizing Sabbath-schools. I have three of these, but the best attended is at Fort Kent. I never saw people so delighted in having a minister among them as these are at the present time. At Fort Kent, the average of public attendance is forty, fifteen at St. Francis. I have here two stations. If the Lord continues to bless us, we may expect quite a ready ear to hear the Word of God.

But these hearers are not all Romanists, it could not be expected. There are only five heads of families and two young men who have determined to take the Scriptures for their guide, and were to meeting on the Sabbath with the Protestant people. I have a great hope for the future in spite of the priest. My coming again among them has created a great excitement, and on several occasions I have been asked my intention in settling in this region, and my answer is—"I come to do you good." My Testaments and Tracts are faithfully read.

I do believe, Sir, that the Lord hath a people here which He will soon make manifest. All that there is needed now in this field, is faithfulness and patience in the work, watchfulness and prayer, both from the two Societies and myself. The American Tract Society, through Mr. Kemp, of New York, is willing to employ a Colporteur, if I can find one that can speak both languages. At the same time my brethren in the ministry, in Maine, are struck with the idea of a Free School, and seem willing to support it. On the whole, I think that we shall have an interesting work. Pray to God that it may be so.

Edward N. Raymond.

The following report is from our German missionary in New Jersey,—and it presents facts and statements

well worthy the serious attention of all true Christians. Read the statements, Christian brother, and then we think you cannot avoid uttering the prayer of Saul of Tarsus: "Lord, what wilt thou have me to do?"

NEWARK, N. J., July, 1864.

In my report for this month, I have great cause to thank God for the new manifestations of His power and glory.

We have an interest in our new mission which fills me with hope and joy. Persons who for years did not seem to care at all about religion, begin now to see that "it is not all of life to live, nor all of death to die."—Twenty persons, I believe, are hopefully converted, acknowledging Christ as their Redeemer. They earnestly desire to fight the good fight, so that at last they may receive the crown of eternal life. One gentleman of wealth and position, the son of a former Lutheran clergyman, gave in a prayer-meeting his experience (as he had given it to me privately before.) He said that he had never believed in Christ before, that the story of Jesus appeared to him a myth, and the Bible but an idle tale: according to his ideas, immortality did not exist. At various times I had visited him, and affectionately invited him to attend our meetings; reluctantly he came at last, more for the fun of it, he said, and not to offend my feelings. The text that Sabbath was, "His name shall be called wonderful." I spoke of the wonderful love of Jesus, who came down from heaven to bleed and die that we might have life. I showed that this story of the Cross was a reality, and in closing I endeavored to impress the audience with the solemn fact that the same Jesus who was now wooing for our love, dressed in the crimson garments of a dying Redeemer, would come again to judge the quick and the dead; and how wonderful he must then appear to those who constantly rejected and crucified him in their daily lives! He became convicted; went home, and for the first time in his life he knelt down to pray, and the Man of Sorrows became to him the hope of glory. Just now, two young girls visit me, who have found the Saviour at last. Other instances of the same kind I could cite, where the better classes of the Germans have been reached. You yourself have some glorious cases on your record.

Now, how do these facts harmonize with the theory of some, that the Germans cannot be reached; that they are so filled with intellectual self-conceit that there is no help for them? Did Paul hesitate to go to the Athenians (I draw this parallel assuming for a moment that this theory was correct) as he had an opportunity to proclaim to them the unknown God? and certainly the Germans cannot be classed with the Athenians. These people are not like the Macedonian Spectre beckoning to the churches to "come over and help them:" they are at our very doors, and if the Church in America does not rise from its neglect and work for these souls, their blood will be upon them. I believe it is not saying too much that this fearful rebellion, now upon us, owes much to its success, if not to its origin, to the leaven of indifference and open infidelity indulged in by some of our foreign population.

Look at New-York. Much of the business done there is done by foreigners. They come here to make money, with no future interest in this country. They have never been taught to love our institutions, and do not love them because they are so intimately allied to religion and the Bible, and whoever asked them to love these? Perhaps some figures will illustrate the force of my appeal:

New-York contains, in round numbers, Germans, ...150,000

Of these are 43,000 Jews,
46,000 Romanists,
61,000 Protestants.

Of these 61,000 only 13,000 (and this at a large estimate) attend divine service.

Newark, N. J., contains Germans 24,000. Jews 3,000, Romanists 6,000, Prot. 15,000. Of these are Lutherans, about 150 members,

Presbyterians	375	"
Baptists	100	"
Methodists	150	"
Episcopalians	25	"

This makes altogether but 800 Church Members!

In view of these facts, I would ask whether

it is not high time to look after the religious interests of these people? Here they are, and the Churches must take care of them. It is impossible that this state of society, with its Sabbath breaking, profanity, and open infidelity, can exist for any length of time without contaminating the entire community. (Now already the brewers and sellers of Lager-bier calculate that more than half of their customers are Americans.) Their saloons are open, their Sunday excursions tempt to imitation, the young men will mix together and the poison distill itself, slowly perhaps, but surely into American families.

With some of my good German brethren I battle against these evils, through the pulpit. Through the press I have to fight single-handed, as the paper I edit, with one or two exceptions, is the only religious political paper in the country, and this paper is only partly under my control. Arrayed against me there are hundreds of daily and weekly papers scattered over this vast continent, defaming our religion and losing no opportunity to hold it up to ridicule. How can religion prosper under such circumstances? Dreary as the state of religion is among the Germans, it shows the power of the Cross that it is not entirely extinct. I would like to know how an American minister would feel if, after preaching on the Sabbath, should he know that during the week, day by day, an infamous press insulted his Saviour? Our German ministers are the poorest and most despised of all classes of society. Preaching and proclaiming an unwelcome repentance, with no standing in society, no wealth, not a secular paper even to explain their position, they may well exclaim, "How long, oh Lord, how long?" Let us then, in the name of Christ, have some efforts made among the heathens in this country. Let us have more ministers, who, converted themselves, can preach repentance to others. The "American and Foreign Christian Union" is known and trusted among the Germans. Commencing with preaching Christ and Him crucified, leaving it to the renewed heart to connect with whatever evangelical church it chooses, it has by far the advantage. Oh! that God would burn a deep love for these German souls into the hearts of our congregations: so that, instead of the Sunday excursions and the multitude of Lager-bier saloons, we shall see rising spire after spire, under whose roofs is worshiped the Triune God.

Continue to pray for me and for our cause, and believe me, Sir,

Very faithfully yours,

MISSIONARY INTELLIGENCE.

INDIA.

The Rev. Mr. Cooper, of the Nagpore Free Church Mission, reports the baptism of six adults, two at that station and four at Kamptee. All had been under Christian instruction for some time, having personally renounced idolatry.

The Free Church Mission at Indapore is conducted entirely by native agency. The Rev. Narayan Sheshadri, the head of the Mission, says that about a year ago he established ragged-schools for the lower classes of children, and instructed them in the word of God. Quite a number have become familiar with the great facts of revelation. One of the female schools is supported by a rich Hindoo merchant, who, though not a Christian, still believes that Christianity is the purest and best religion, and has the greatest power in the civilization of the world.

Tinnevelly Church.—The earliest register of the Tinnevelly Church bears date A. D. 1780, at which time the Missions were under the fostering care of the Christian Knowledge Society. This register gives the number of Christians as thirty-nine, including individuals of various castes—from the Brahmin widow, baptized by the Society's venerated missionary, Swartz, to the poor outcast Pariah—true picture of the Church in every age, (vide St. Matth. 13: 47.) The little one has become a thousand. In 1863, the Church in Tinnevelly number-

ed 32,341 baptized persons, and about 10 or 12,000 Catechumens; and in the Christian schools there were no fewer than 12,482 children!

The Rev. R. R. Meadows, of the Church Missionary Society, gives some interesting details connected with the present state of the northern district of Tinnevelly; especially as evidencing the permanent nature of the awakening which took place in 1860.—He writes: "I have watched these congregations very closely ever since, and have made particular inquiries of the native pastors and the catechists in charge. With a few exceptions, I am most thankful to the God of all grace, to be able to say that time has proved the reality of the revival; that the converts are adorning their profession, the baptized have become communicants, the communicants have been growing in grace and knowledge."

Calcutta.—The festival of Kali, the goddess of cruelty, takes place yearly in India, in the vicinity of Calcutta, continues for fifteen days, and has been the occasion of much cruelty and wretchedness. The numbers who attend this festival are now greatly diminished.

The city of Calcutta derives its name from this cruel goddess of the Hindoos.—Before Calcutta was built, the temple of Kali existed in the neighborhood. It was called in the Bengali language Kali Cotta, and this, abbreviated, became Calcutta—Kali, or Cali, the goddess, and Cotta, her residence, or temple. The Hindoos to this day pronounce Calcutta, not as we do, but "Cali Cotta."

Lord Cornwallis Deified.—To show the ignorance and superstition abounding in India, we are told that "the statue of Lord Cornwallis, in the Town Hall of Kolapoor, is worshiped by the ignorant classes of Hindoos with as much reverence as is paid by them to the images of Bram or Shive! Cocoanuts and flowers are offered every day by men and women whose minds are imbued with the notion that the spirit of 'Wallis Saheb' will assist them in realizing all good and averting evil consequences. This superstitious practice has prevailed for a long time, and has latterly extended itself to the Mohammedans. The worshipers are mostly women, and, on an average, no less than fifteen to twenty cocoanuts are broken daily on the base of the statue."

The Orissa Baptist Mission, which has been forty-one years in existence, and which numbers eight European missionaries, has completed a new edition of the Orissa New Testament.

Native Mission Helpers in India.—The Rev. Ebenezer E. Jenkins, who has labored twenty years in India, (a brother of the late John Jenkins, D. D., of Philadelphia,) in a speech at the anniversary of the Wesleyan Missionary Society, said:

"We intend to conquer India by means of Indian levies. European missionaries, unaided and alone, will never be able to convert India. So we draw our young men around us. We wean them from the gross vanities of their religion; and, by the teaching of God's Spirit, they are enabled to cast from themselves those fictions in which they had trusted as heavenly revelations. We take them into our counsels. They know the Gospel as well as we do. They can preach it as efficiently; they can proclaim it before an assembly as eloquently, and teach it in a class as impressively, as ourselves—aye, and sometimes more impressively; because the truth coming from one Hindu has great power over another Hindu. The sophisms which they sometimes bring out in their conversations to puzzle or distract the foreigner can never appear in the presence of a Brahmin who has been converted. Besides that, the arguments of race and of caste which they bring before us so frequently fall to the ground in the presence of a man who has been one of themselves. And when I have been preaching the Gospel in the highways of India, with a converted Brahmin by my side, or a Hindu of high caste, the people have disturbed us by noisy opposition; but he, casting his eye on the tumultuous throng, has hushed them in a moment, and has said, 'Why, you know that Hinduism is all a lie, and you dare not contradict me.' These are the men whom God is giving us. These are the men with whom we go forth. They are witnesses of the power of divine truth, and, in some respects, such witnesses as I have never seen in any other part of the world."

CHINA.

The Rev. A. Blauvelt, of the Dutch Reformed Mission at Amoy, China, says that the three hundred and ten native communicants of their church at that city, cast into the Lord's treasury, during the past year, at the rate of not less than $2.25 per communicant, male and female. When it is considered that most of the communicants in China belong to the artisan and laboring classes, and that such persons receive only from ten to fifteen cents a day for their work, it will be apparent that they have acquired the grace of liberal giving. The missionary adds: "I think it is, moreover, a mathematical fact, that if our home churches desire to keep pace with their Chinese brethren in the exercise of the grace of benevolence, they will be compelled to contribute twice, if not thrice over, what they have been wont to contribute toward sustaining and spreading abroad the blessed Gospel."

The Rev. Mr. Schereschewsky, missionary of the Board of Missions of the Protestant Episcopal Churches, stationed in Pekin, is engaged in conjunction with the Rev. Mr. Burdon, of the English Church Missionary Society, in making a good translation of the Bible and Prayer-Book into the higher Colloquial, or Mandarin language. This is the spoken language of the Court, of all official persons, and of the better educated classes in China.

North China.—The American Board have but eleven missionaries now in China, the same number which it had ten years ago, although within this period, the field has been wonderfully enlarged, nay, the whole empire thrown open to missionary labor. We have been pleading, these three years, for men to go to Pekin, where a wide door is opened for the preaching of the Gospel. We have been calling for two men to labor at T'ung Chau, a city of 200,000 inhabitants, twelve miles east of Pekin, than which we know of no more promising place in China for a station away from an open port.

SYRIA.

Arabic Bible.—Dr. Thompson, the author of the "Land and the Book," in a letter dated Beirut, April 7th, says: "The one thing decided upon at our 'General Meeting,' (as far as we could decide it,) in which a special interest will be felt, is, that Dr. Van Dyck is to go to New-York, next year, to superintend the electrotyping of the complete Arabic Bible, in ten different editions and sizes. Not the whole Bible in so many forms, but the entire in five editions and portions of it—as the New Testament, with vowels, the Psalter with and without vowels, etc., making some ten works in all. This is the greatest work this mission ever achieved, the greatest that the American Bible Society ever undertook. If carried out as contemplated, Dr. Van Dyck will have to be absent at least two years."

TURKEY.

A correspondent of the *Congregationalist*, writing from Greece, thus speaks of the venerable Dr. Schauffler, the well-known missionary in Turkey: "Dr. Schauffler is engaged in translating the Scriptures into the Turkish language,—not the language of common life, but the language of Turkish literature,—between which two kinds of language there is a great difference here in the East. I had expected to see a man showing more the marks of age. His bright eye, firm voice, and elastic step encourage me in the hope that he may yet continue to do much service in placing the Scriptures before the reading, cultivated portion of the Turkish Empire. His connection, as I suppose is generally known, is not with the American Board, but with the Bible Society."

CEYLON MISSION, A. B. C. F. M.

This mission has now ten churches. To these ten churches, during the past year, forty have been received on profession of faith, of whom seventeen were baptized in infancy, thirteen have been dismissed to unite with other churches out of our connection, six have been removed by death, and eight have been excommunicated. The present number of communicants is 462; thirteen more than at the close of 1862.—The largest church numbers 122 members, the smallest, 14. Of the present communicants, 243 are males, and 219 females: 110 were baptized in infancy.

SUFFERINGS OF THE AMERICAN MISSIONARIES.

The Rev. C. A. Gollmer, of the Church Missionary Society, at Abeokuta, has sent us a statement showing the deep sufferings which the American missionaries in West Africa are called to endure, in consequence of the stoppage of supplies arising from the American war. He refers especially to the case of Mr. Reed, and Mr. Phillips, two excellent men, of the Baptist Mission. One of the Church missionaries says: "We found Mr. Reed in great destitution. He has been obliged to sell every thing that would bring in cowries (money); his knives, forks, spoons, crockery, and even the sheets off his bed." Another writes: "Mr. Reed was very ill in bed with fever . . . he had to live upon 1*d.* a-day . . . and was without shoes and trousers, excepting a pair made of country cloth. We gave him some shirts, and a pair of shoes." And more to the same effect.—This is truly lamentable, and we are glad to learn that an effort is to be made to raise some relief in this country.

English paper.

NEWS OF THE CHURCHES.

ITALY.

SYNOD OF THE WALDENSIAN CHURCH.

The annual meeting of this Synod has just been held. Among those Alpine Protestants it is always a time of great festivity and hospitality and kindly greetings. The Synod, which moves from parish to parish, was held this year at Coppier, the old parish church of La Tour, and about a mile higher up the valley. It is an old and rustic and venerable sanctuary, having been built and dedicated to God's service in the year 1506. It is associated with some of the most stirring events of Waldensian history. It is the only church that was spared by their persecutors during their exile from 1686 to 1689.

The first Synod of the Waldensians after their return was convened in this building, which in 1861 was restored through the liberality of Miss Bradshaw, now the wife of General Molyneux Williams. A large number of Christian strangers from various churches and counties was present to cheer the hearts of the brethren. The meeting was one of great interest, and the narrative of the state of religion showed that in all parts of the field the progress of the work of Evangelization had been very cheering and encouraging. The feeling seemed to pervade every heart, the fields are white to the harvest, and that nothing was wanting but the laborers to thrust in the sickle and reap.

ENGLAND.

It is expected that the appeal of Bishop Colenso against the judgment of the Bishop of Capetown, depriving him of his See, will at once be heard by the Judicial Committee of the Privy Council, and we may therefore expect a new excitement in the established church.

Scottish Episcopal Church.—Considerable discussion is taking place upon the merits of a short bill introduced by the Duke of Buccleuch, to remove the so-called disabilities affecting the bishops and clergy of the Protestant Episcopal Church in Scotland. The duke proposes to repeal a section in an act passed in the reign of George III., by which a minister of any order in the Episcopal Church of Scotland is prevented from taking any benefice, curacy, or other spiritual promotion in the Church of England, unless he shall have been lawfully ordained by some bishop of the Church of England and Ireland. As the ministers of the Scotch Episcopal Church could not submit to reordination without, by implication, denying the validity of their own orders, this act practically excludes from English ministerial labors all who have been ordained across the border. Some few have obtained private acts of parliament in their favor, but these are most expensive luxuries. The hardship seems a real one, when it is known that Roman Catholic orders are recognized by the Church of England.

However, the bill was warmly opposed in the House of Lords. The opposition was led by Bishop Baring, who was strongly supported by the Archbishop of York.

On the other hand, the bill was supported by the Bishop of London and (of course) Oxford. The Bishop of Carlisle strongly opposed it.

The Archbishop of Canterbury assented to a proposal that the bill should be read a second time, on condition that it be referred to the consideration of a select committee. This course was eventually adopted.

SCOTLAND.

The Edinburgh Daily Review gives a detailed account of a meeting in the hall of the Free Church General Assembly, on the evening of the 27th of May, the day of Calvin's death. Earl Dalhousie presided, and the meeting was addressed by ministers of the Free, United Presbyterian, and Reformed Presbyterian Churches. Professor Lindsay, of Glasgow, took for his subject "The Character of Calvin." Principal Fairbairn addressed himself to the Theology of Calvin. Doctor Andrew Thompson spoke of "What Scotland owes to Calvin" through Knox; and Dr. Goold delivered a "Vindication of Calvin against Modern Misrepresentations." The addresses were, one and all, most able and interesting, and the proceedings were brought to a practical conclusion by a few remarks from Principal Candlish, who showed "The claims which Geneva has upon the Gratitude and Aid of the Reformed Churches," and made an appeal on behalf of the Calvin Memorial Hall, proposed to be erected in Geneva, for evangelistic purposes.

FRANCE.

In France, the Supreme Board of the Lutheran Church has appointed one of the leaders of the Rationalistic party, Colani, to a chair in the theological seminary of the Church. At a large meeting of Protestant clergymen of Southern France, at Nismes, the Rationalistic party had a majority, and the Orthodox minority left the meeting.

In France, constant efforts have been made to introduce the Roman instead of the Gallican Liturgy. Great festivals have been held in honor of the virgin. There have been gross acts of intolerance in reference to the burial of Protestants in Cemeteries. The recent protests against the heresies of M. Cocquerel have been followed by good results. The old truths of the Gospel have been proclaimed aloud with a noble courage. Truth is victorious.

AUSTRIA.

The Protestant movement among the Roman Catholics of Austria continues.—The Gazette of Augsburg reports that three more villages in Moravia have joined the Lutheran Church.

AFRICA.

Over one hundred and fifty churches have been built on the western coast of Africa. Nearly 200 schools are in operation; 20,000 children have been instructed in English; 20,000 baptized persons are members of different bodies of Christians; 25 dialects have been reduced to writing. Between 60 and 70 settlements have been formed—the centre of Christianity, civilization, agricultural operations, and commerce. Lawful commerce has increased from $100,000 annually to between fifteen and twenty millions of dollars; and yet, though so much has been done, it is very little in comparison with what yet remains to be done on the 'Dark Continent.' These sixty or seventy Christian settlements are but so many beacon-lights on the coast, while the vast interior is still shrouded in midnight darkness.

IRELAND.

Irish Presbyterian Missions.—At the meeting of the General Assembly of the Free Church of Scotland, Rev. Dr. Wilson, of Limerick, appeared as delegate from the Irish General Assembly, and gave an interesting account of the various missionary labors of the church which he represented, but the principal work was the mission to the Romanists of Ireland, chiefly in and around Dublin and in Connaught. In the latter province were 17 ordained ministers employed, who preached in 45 districts, and had 1,000 children in their Sabbath-schools. The Presbytery of Connaught, in its minis-

ters and the members of its congregations—the latter in their generous support of the ministry and mission, and religious objects of the church, at the rate of nearly £2 yearly for the head of each family; and the former in their efficiency and zeal, in their reports, and style of their congregational returns to the courts of the church—are an example to the entire community.

In the province they now have 21 settled congregations, where a few years ago they only had five. He alluded to the unprecedented emigration, and said that in America he had met excellent persons who had passed through their schools. Notwithstanding the drain of people, the congregations hold their ground. He said:

"Whatever were the faults of Irishmen, they could not be charged with the want of kindness and forgetfulness of friends at home. During a period of seven years, the Irishmen who had gone to America had sent to the old country, for the support of friends at home or taking them abroad, a sum of upward of £7,500,000, being upward of a million a year. It was his privilege, as he resided in the house of a banker in New York, under whose hands the money had, to a large extent, passed, to have learned that it had been made up of small sums of two, three, four, five, and six pounds. He often felt thankful at witnessing the departure of their Roman Catholic brethren from their shores, as the rising generation were brought under a system of education, escaped grinding bondage, temporal and spiritual, and went where they were freed from priestly tyranny, where they received fair wages for their labor, where the rights of conscience were respected, and they were at liberty to do what was denied them at home—enjoy the freedom of worshiping God in spirit and in truth."

SOUTH AMERICA.

American Christians! Hear the Call of "*the Gospel for the Spanish Race*"!—Every thing is now ready for a great effort. In Mexico the Patriots are struggling for their country against the *Romish invasion* led by Louis Napoleon, and an evangelical party has risen, including many ecclesiastics, who are demanding religious reformation. In Central America, (which extends from Mexico nearly to the Isthmus of Panama,) the Jesuits and Romish priests have the ascendancy, but the Patriots have learned from their long sufferings under them, that Protestantism and Liberty are inseparable friends. The same may be said of most of the Republics of South America, except New Grenada, now called the United States of Columbia. There the priests have been reduced to final submission, and must take an oath to the Constitution and Laws before they may exercise any of their functions. The late President (Mosquera), the new President (Murillo), and the leading men of the Liberal party, which is now in undisputed power, are warm admirers of our institutions, and desirous of our aid in enlightening their people.

Providentially we have now prepared the best Spanish version of the Scriptures just ready for diffusion—that made by Vaelara nearly three centuries ago, which has been revised for the American Bible Society by the Rev. Mr. De Mora, with great faithfulness and success. The language is admirable for its classical purity, and has a remarkable resemblance in its force and simplicity to our English. It must be admired in Spanish America; and should be immediately sent thither by hundreds of thousands. There are, at a moderate estimate, *twenty millions* in America who speak Spanish, and about an equal number in Spain and elsewhere. The liberal presses, especially in Columbia, are ready to sustain such an effort; and we need not wait for years or months to prepare missionaries. Active agents sent to central places, or proper persons selected there, may at once be set at the glorious work of diffusing the finest version of the Word of Life ever made in the language of the people. Thousands of priests would soon be enlightened, and engage with zeal in the propagation of the truth, which they have as yet but partially learned.

Correspondence opened with Enlightened Negro Natives in Central Africa.—After twenty years' efforts, arrangements for this object have gone into effect. A box of Arabic Bibles and School-books was sent from New-York several months since, to Presidents Benson and Roberts, of Liberia,

to be forwarded into the kingdoms of Footah, Hanssah, &c. &c., with printed letters, requesting replies. Eight or ten ancient kingdoms there have had Mohammedan learning, books, and free schools for many centuries; but the notices of them by Park and other travelers have been overlooked until now. Elegant Arabic manuscripts are in New-York written by learned negroes of those regions.

PROPOSED EXTINCTION OF SLAVERY IN BRAZIL.

At the late anniversary of the British & Foreign Anti-Slavery Society, the Chevalier *de Almeida Portugal* made some interesting statements concerning the state of slavery in the empire of Brazil. He said the Brazilians were anxious to see slavery extinguished from their shores, and would embrace every opportunity and use every means in their power to this end. The government had been sincerely desirous of putting an end to the slave trade, and its cruisers had effectually abolished it. He said that in Brazil slavery never separated man and wife, as it does in America. While the slaves were not exactly their own masters, yet they had great liberties, and their comforts were, to some extent, studied. They were allowed to work in their own time in order to raise capital which they could put to their own uses, and the master was quite willing to give them their freedom for a small trifle, and by so doing they brought to the slave the wish of working and employment of time. And as to education and the like, there were no distinctions of color; but if slaves became educated, they might rise. He knew a colored man in the naval department of Brazil, who raised himself up to the head of the medical department. This showed that freedom was one of the first elements of that constitution of Brazil, and, under such banners, no one could believe that they wish to keep alive slavery, which was against the heart of any one who was at all actuated by the principles of religion. There are three million slaves in that country, and the parliament is already occupied with the consideration of measures increasing the privileges of the slaves, looking to emancipation as early as the interests of the country will allow.

MISCELLANEOUS.

TO OUR FRIENDS AND PATRONS.

In entering upon the duties of another year, accept our cordial thanks for your past cheerful co-operation, and permit us to ask the same sympathy and the same co-operation in the year that has now opened upon us.

We are desirous of carrying forward the great work in which we are engaged with as few collecting agents as possible. Our District Secretaries will visit the churches and spread before the people the claims and wants of the Society; still they can reach only a portion of the churches. We would, therefore, ask of you, as a special favor, that you will read this statement, and then inquire whether the appeal is not worthy your attention and consideration. Never before have we seen a time like the present—a time when almost the whole world is open to missionary labor—a time of such wonderful outpourings of the Spirit of God, bringing multitudes into the fold of Christ.

To a great extent, the Protestant churches in this country have confined their missionary efforts to two departments—Missions to the Heathen, and Missions to her own home destitute population. At the time the first Missionary Societies were organized, the Roman Catholic nations were not accessible; but the door now stands open, and the American & Foreign Christian Union is endeavoring to spread a pure Christianity among two hundred and fifty millions of

people, who have no true and correct views of the great plan of salvation by our Lord Jesus Christ. These people need the Gospel as much as the inhabitants of China or Japan. Of this population, four millions are in this country, and they are continually coming. Our missions here are among the French, Germans, Irish, and Italians, and confined principally to the large cities. These missions are carried on by means of preaching, visiting from house to house, distributing Bibles and tracts, teaching Sabbath-schools, superintending industrial schools, and laboring in hospitals, houses of refuge, alms-houses and prisons. Nor have their labors been in vain.

The French Church in Philadelphia, partially sustained by this Society, has had a year of prosperity. Also, our Italian Mission in the city of New-York.

The German Mission in New Jersey has enjoyed a marked success. The Church, formed in March, 1863, with 48 members, now numbers about ninety—has secured a new house of worship and a new pastor; and our missionary is beginning another enterprise, with much hope.

In one of the large cities of the West "The Ladies' Union Aid Society" paid the following tribute to the faithful labors of our missionary. Speaking of the Industrial Schools under her care, they say: "The children have greatly improved under her kind teachings, and we have no doubt but that she has sown much good seed, which will bring forth fruit unto eternal life."

If you turn your eye to the Foreign Field of our labors, you will see that "the fields are white to the harvest." There is France, Italy, Greece, Belgium, Ireland, South America. Is there any field, in Asia or in Africa, that can be cultivated, that will be likely to yield such a rich harvest as that of France or Italy? Where is the nation that can exert such a power for good or for evil as France? She has ever been the right arm of the Papacy. In that land the work is ready to our hands, and all that is wanting are the means to sustain the colporteur and the pastor.

In Italy the door is wide open to the Gospel, and the aspect of our missions there has been most cheering. Rev. Mr. Hall writes: "During the whole or part of the year, (making in the aggregate about twenty years of service) twenty seven persons have been employed and sustained by the Society in various occupations connected with evangelization, education, and colportage in Italy.—There have been sold about 9000 religious books, and about 450 copies of the Scriptures. Through the labors of our missionaries in the Island of Elba, two of the stations are rejoicing over new houses of worship completed within the year. But the principal new feature of the year, is the establishment of a mission at Milan. This is placed under the superintendence of Rev. William Clark, who will preach in Italian, establish a seminary for Italian young ladies, and direct a large band of colporteurs. No part of Italy gives greater promise than the region of Milan. In that city there are seven evangelical churches, numbering 1,000 communicants. So great is the demand for the Gospel there, that the places of worship are too small for the audiences, and the preachers are required to speak three or four times on the Sabbath, besides every night but one through the week. It is hoped that this mission will also carry the truth into Austria, where the provisions of the new constitution grant full religious toleration, and a free admission of the Bible in all languages. In this work Mr. Clark is already

engaged. He devotes three months this spring and summer in traveling and obtaining colporteurs and scattering the word of God in that region.

Our mission in Greece has been carried on under the agitations incident to a change of dynasties and the formation of a new constitution; and, of course, with much circumspection; yet the results of the year are far better than we anticipated. The influence of Rev. Mr. Constantine, through Bible-class and Sabbath school labors, and private social intercourse, is obviously much enlarged. He is also at the present time traveling through the Northern part of Greece, and also in Macedonia, scattering the Bible, that the people may read in their own language the wonderful works of God.

Nor would we forget our own hemisphere. Central and South America have been hitherto greatly neglected by the Christian Church. We have not done what we ought, nor what we hope yet to do. Still we have aimed to do something, and the prospect encourages us.

In Mexico, notwithstanding the interference of the French invasion and of our Rebellion, Protestantism has greatly advanced. Our devoted Mexican missionary, Miss Rankin, has resumed her Seminary for Mexican girls, at Brownsville, Texas, which the rebels had confiscated, and she has re-opened it, with better hopes than ever before. Within ten years, thousands of Bibles have been scattered in Mexico. The fruits begin to appear in great and growing distrust of the Romish Church; 150 of the 7,000 priests are known to desire a separation from it, and to be prevented only by fear of starvation. Some have come out, at immense sacrifice, and from them we learn the above facts. In whatever way the present struggle shall end, there is much hope of future religious freedom in Mexico.

In South America, we know of no State which would exclude our laborers. The intolerant laws in some of them are a dead letter, and will, it is hoped, be soon erased.

Our Mission in New Granada has made great progress. Mosquera, the President, has so effectually silenced the priests, that hardly an opposer remains; while some Roman Catholics, including priests, are sustaining a most liberal policy.

In Chili, both Mr. Trumbull, at Valparaiso, the chief port, and Mr. Gilbert, at Santiago, the capital, have had their usual success. At the latter place, the conduct of the priests in the conflagration of the Jesuit Church has essentially weakened their former immense influence. A Bible and Tract Depository, opened recently at Santiago, it is hoped, will accomplish much for the truth.

From Lima, the capital of Peru, and from Caraccas, the capital of Venezuela, most urgent requests have been sent to us for missionaries. Both are fields of much promise. For one a missionary is already under appointment, and arrangements are partially made for the other.

A self-supporting layman, Mr. Gulick, has just gone to labor for Christ in Caraccas. On the second Sabbath after his arrival, he opened a Sabbath-school, with five pupils, in the parlor of the American Ambassador, Judge Culver, and has gained a support for himself, and a position of influence, as teacher of English, in the College.

And now, dear brother, will you not aid us in this glorious work? You are not, perhaps, called in the providence of God to go as a missionary. Still, can

you not sustain a missionary in Italy or France, at a cost of three hundred dollars a year? A number of persons have done this the last year.

And will not our Pastors, where our Secretaries cannot go, read this statement to their congregations, and ask the prayers and sympathies of their members in behalf of our Missionaries? Will you not give us a collection, even though it be small? Every dollar helps; and especially is this true at a time like the present, when the rate of exchange is so high. We do most earnestly entreat the Churches to give us, in the coming year, that large increase of contributions which the present state of our work so imperatively demands.

Religious Toleration in New Grenada.—Some time since we gave a full account of the state of affairs in New Grenada—that the door is wide open for the introduction of the Gospel, and that the present time was favorable for the extension of our work there. A letter from Panama, in one of the daily papers, speaks of important changes in the administration affairs at Bogota, and adds: "Another decree has been passed in regard to religion, which is all that is desired so far as the Protestant Church is concerned, but I cannot see what material difference it will make in the Roman Catholic—the religion of the country. By this decree all connection between the Roman Catholic clergy of the country and the Holy See is dissolved; or, in other words, the Government of Columbia does not recognize the Pope as the head of the Church, and the priests of the country by the decree are placed independent of it, which all true Catholics must know to be impossible. Under the decree clergymen of all denominations are permitted to perform religious services when, where, and how they please, without taking any oath whatever, the only exception being bishops, vicars and other higher dignitaries of the Church. I cannot see what material difference this law will make in regard to the Catholic religion in this country. No Catholic priest will attempt to perform the duties of his holy office in this country where he is not allowed to acknowledge the Pope as the head of the Church, unless he has no fear of excommunication, and very few of this kind can be found. When they are, they are men who cannot be trusted. The decree is, on the whole, a vast improvement. It is directly the opposite of what Mosquera desired and openly advocated, which is alone a great point gained."

How the Rack was Abolished.—Torture applied to extort confession was discontinued, it is said, in the public courts of Portugal, in consequence of the following circumstances: A conscientious judge, having observed the effects of the rack upon supposed criminals, in making them confess anything, to the sacrifice of their lives, to get released from the torture, determined to try an experiment. It is a capital crime in that country to kill a horse or mule; and he had one of the former which he much valued. He took care one night to have all his servants employed, so that no one but the groom could go into the stable. When all were fast asleep in their beds he stole thither himself, and cut the horse so that he bled to death. The groom was apprehended and committed to prison. He plead not guilty; but the presumption being strong against him, he was ordered to the rack, where the extremity of the torture soon wrung from him a confession of the crime. Upon this confession he had sentence of hanging pass-

ed on him, when his master went to the tribunals and there exposed the fallability of confessions obtained by such means, by owning the fact himself, and disclosing the motives which had influenced him in making the experiment.

THE FRIAR OUTWITTED.—The Count of Villa Medina, one of the richest and most powerful of the grandees of Spain, one day entered the church of Our Lady of Atocha. A friar presented himself before the noble count, and asked alms for the deliverance of souls from purgatory. The latter took a doubloon from his pocket and gave it to him. "Ah, my lord," said the friar, "you have freed one soul from purgatory." The donor drew forth another doubloon and gave it to the priest, who, almost beside himself with joy, again expressed his gratitude. The count continued to give doubloons and the recipient to speak his thanks, while he said at the repetition of each gift that still another soul had gone up to heaven. Having arrived at the seventh doubloon, the nobleman demanded seriously of the friar, who still held the money in his hand, "Do you really mean to assure me that seven souls have quitted purgatory for heaven?" "Nothing can be more certain," replied the latter. "Well," said the count, "since they are in that blessed abode, no one can drive them back to purgatory;" and so saying, he took the seven coins from the hand of the friar, and replacing them in his pocket, said that he could make further use of them.

AMERICAN BIBLE UNION ROOMS, New-York, July 9, 1864.

DEAR DR. CAMPBELL:—It will gratify your readers to learn that we are encouraged in our work in the Bible department of Christian labor. Our Army Edition of the New Testament Scriptures has been extensively circulated, and is doing good. Several soldiers have been baptized, and many are inquiring the way to be saved. We have sent forth over thirty thousand copies in the last few weeks.

During the month of June, Dr. Wyckoff (our Corresponding Secretary) and myself, visited the friends in Canada. We delivered fifty sermons and addresses in about twenty days, attended four Baptist Associations, and nearly twenty congregations and churches. We were every where kindly received, and much material aid was rendered to the cause.

Very generally, the sympathies of the people, in the affairs of our nation, are with the United States. I had heard that it was otherwise. But after extensive opportunities I am satisfied that the masses of Canada West are in earnest sympathy with our government. It is a mistake if people suppose that the masses of the people in this Province of Great Britain are our enemies. At a very large Association held in Port Rowan, representing some thirty churches, the following resolution was unanimously passed, at the close of a conference during which many speakers expressed their sentiments in its favor, amid frequent demonstrations of applause.

"*Resolved*, That as an Association we deeply sympathize with our Christian brethren in the United States, in the present torn and distracted state of their country; and that we most earnestly pray that the war now raging there may speedily come to such an end as will secure the liberty of the slave and promote the glory of God." Yours truly, C. A. BUCKBEE.

A Noble Answer.—Andelot, one of the most successful generals of Henry II. of France, became converted to the Protestant faith. The king, a bigoted papist, at the instigation of the Cardinal of Lorraine, sent for him, and interrogated him about his opinions. Andelot replied, with great firmness: "Sire, in matters of religion I can use no disguise, nor can I deceive God. Dispose as you please of my life, my property, and my appointments, but my soul, independent of every other sovereign, is submitted solely to the Creator, from whom I received it, and whom alone I believe it my duty to obey under present circumstances, as my Almighty Master. In a word, I would rather die than go to mass."

It is too much.—"Hold," said the venerable Judson, laying his hand on the arm of his wife, while his frame trembled with emotion. She was reading to him from a paper, some account of missionary operations among a people he himself had been once interested in. He had employed a teacher for them, translated a book into their language, and devoted considerable time to the enterprise. His plans, however, were interrupted, and he had long since given up the expectation of seeing any fruit. But now, as he lies on that couch of languishing and suffering, in need of consolation, he hears tidings of a movement among that people, not forgotten, though labored for, as he supposed, in vain. One of the natives meets with a book—reads it—is convinced and converted. He then reads this book to another. His eyes too are opened, and his heart touched with the love of God. They read to others, and they also receive the word, and become Christians. The number increases till they feel a demand for a church. And there, without the aid or advice of any teacher, they unite in covenant, and, in the midst of idolatry, celebrate the worship of the true God. This was the account his devoted wife was reading to him. He listened till he recognized the book that led to this glorious result as the one he himself had translated, when, with emotions too deep for utterance, he cried, "Hold." As soon as he could command himself, he went on: "It is too much. I am overwhelmed. I never yet did undertake anything simply with a view of honoring my blessed Saviour, but he did more than I asked or thought."

Desert of Sahara.—In his engaging description of Messiah's kingdom, Isaiah said, "*In the wilderness shall waters break out,*"—the joy should be as great, and the blessings as numerous and refreshing, as if running fountains should suddenly break out in the desert, and the thirsty and weary traveler should be thus unexpectedly and fully supplied. In the wilderness waters have literally broken out. Perhaps no more hopeless enterprise could be undertaken than to attempt to reclaim the great African Desert of Sahara, where no rain ever falls, and there are but occasional oases to give relief to the weary and fainting caravans that traverse it. Modern science, however, laughs at seeming impossibilities. Skillful engineers in the French army in Algiers proposed to sink Artesian wells at different points, with strong confidence that thus water would be reached and forced to the surface. In 1860, five Artesian wells had been opened, around which, as vegetation thrives luxuriantly, thirty thousand palm-trees and one thousand fruit-trees were planted, and two thriving villages established. At the depth of a little over five hundred feet, an underground river or lake was struck, and from two of them live fish have thrown up, showing that there was a large body of water underneath. The French government, by this means, hopes to make the route across the desert, to Timbuctoo, fertile and fit for travelers, and thus to bring the whole overland travel and commerce through Algeria, which will be one of the greatest feats of modern scientific enterprise.—*Meth. Protestant.*

BOOK NOTICES.

ALTAR INCENSE; being, *Morning Watches, Evening Incense, and Altar Stone:* A Manual of Devotion for Morning and Evening. By the Author of the Faithful Promiser; Words of Jesus, &c. New York: Robert Carter & Brothers. 18 mo. pp. 310.

This Manual of Devotion contains sixty-two prayers. Thirty-one for the morning, and the same number for the evening. They are designed for private devotion; still they can be used equally well for family worship. For each day there is also an appropriate hymn. To many individuals it is a sufficient commendation of the work to say, that it is from the pen of Macduff. We commend this work specially to all who may need such a Manual for family devotion.

GOOD FOR EVIL, and other Stories for the Young. By A. L. O. E. Author of Giant Killer; Silver Casket, &c. Robert Carter & Brothers. 18 mo. pp. 288.

This is another of the volumes of the Fireside Library, and from the pen of the gifted writer, whose works we have so frequently noticed. The volume contains thirteen stories from the pen of A. L. O. E., and ten from other individuals, making the series uniform. These stories are well told, and the moral impression left on the mind of the reader can hardly fail of being good.

We have received a number of volumes from the Presbyterian Board of Publication at Philadelphia. Their Books we uniformly read with interest, and are such as we would rejoice to see in every Sabbath School Library, and in every family.

1. HOMES OF THE WEST, *and How they were Made Happy.* By the Author of Johnny Wright; Words of Wisdom. 18 mo. pp. 288.
2. HARRY EDWARDS; or, *The Boy Who Told Lies.* By Nellie Graham: Author of Little Anna's First Bible Lesson. 18 mo. pp. 72.
3. JACK MYERS; or, *The Boy Who Stole A Penny.* By the same author, Nellie Graham. 18 mo. pp. 72.
4. BESSIE HAVEN; or, *The Girl Who Wanted to Shine.* By the same author, Nellie Graham. 18 mo. pp. 72.

CARRIE TRUMAN; or, *The Girl Who Disobeyed Her Parents.* By the same author. 18 mo. pp. 107.

Besides these volumes, we have received four Tracts.

1. BIBLE BAPTISM.
2. HINTS FOR PATIENTS IN HOSPITALS. By the Rev. Thomas Scott, D.D., author of the Commentary.
3. A GOSPEL TRACT FOR SOLDIERS: containing the Ten Commandments, the Lord's Prayer, the Apostle's Creed, a number of the Parables, and some of the Psalms, and a number of appropriate Hymns.
4. THE CHRISTIAN SOLDIER. By the Rev. F. Senour.

Three of these Tracts, it will be seen from their titles, are appropriate for circulation among our Soldiers and Sailors. It is a matter of sincere joy, that so much effort is made for the spiritual as well as the temporal welfare of the brave defenders of our Country. They deserve a Nation's gratitude; and cold and insensible that heart must be that turns away from the calls made in their behalf.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF MAY TO THE 1ST OF JUNE, 1864.

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THE

CHRISTIAN WORLD.

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THE WALDENSES,

As this class of Christians are bearing a large part in furnishing missionary laborers for Italy—having no less than forty-five in the field—we trust a brief sketch of their history will be acceptable to our readers.

THEIR NAME.

Waldenses—Vallenses—Vaudois—Valdesi, applied to them at different times by various authorities, are evidently derived from the valleys, their original home "from time out of mind, and before the dukes of Savoy became princes of Piedmont," they were "men of the valleys." Much learning has been employed to prove that they were of more recent origin, and named after Peter Waldo, &c., &c., to save some Roman Catholic interests; but we believe the above is the conclusion satisfactorily established by the most recent and extensive historical investigations.

THEIR ORIGIN.

We speak of them not ethnologically, but religiously; for not their blood but their religious faith and practice are the distinguishing characteristics of the Waldensians. The testimony which they give of themselves is, that their fathers occupying those same valleys held the same faith from the days of the apostles. In a petition presented 1559, to the persecuting Philibert Emanuel, duke of Savoy and prince of Piedmont, they use these words: "We likewise beseech your royal highness to consider, that this religion which we profess is not only ours, nor hath it been invented by men of late years, as is falsely reported; but it was the religion of our fathers, and grandfathers, and great-grandfathers, and other yet more ancient predecessors of ours, and of the blessed martyrs, confessors, prophets and apostles, and if any can *prove the contrary* we are ready to subscribe and yield thereto." It is remarkable that in all the replies of their persecuting princes to such addresses,—replies dictated doubtless by the most learned priests,—the above pretensions are always passed over in silence; no attempt made to prove them apostates from the Romish Church. If their claims to

antiquity could have been denied with decent plausibility, it would have been done by these princes to justify their cruelties. Voltaire says: "Auricular confession was not received in the Alps in the eighth and ninth centuries, of this Alcuin complains in his letters. The people of those districts seem ever to have had a disposition to adhere to the usages of the primitive church. *** It is a thing remarkable enough that these men, almost unknown to the rest of the world, should have constantly persevered, from time immemorial, in usages which have been changed everywhere else." That Peter Waldo, the rich merchant of Lyons, was not their founder, as the Romanists pretend, is proved by their writings still extant. These date back far beyond the birth of Peter Waldo, and show them then to have been an organized Christian people.

WHO FIRST PREACHED THE GOSPEL TO THEM?

This, history does not reveal. But it is probable that the early missionaries going out from Rome soon after the time of Paul penetrated these mountains; for the road from Italy to France and Spain passed that way. If Paul ever made his proposed journey into Spain (Rom. 15: 28) he probably traveled that road, and not unlikely was the first Christian preacher to these "men of the valleys."

IMPORTANCE OF THESE VALLEYS TO THE TRUTH.

These valleys were the rallying point for the various classes in the surrounding countries who held the evangelical doctrines. In the valley of the Po, Rome was resisted till the tenth century, and her images excluded even from Turin,—and in France and Spain numerous Bible Christians existed still longer. When Papal persecutions on the east side in the 10th and 11th, and on the west in the 12th and 13th centuries, denied the rights of conscience to the true worshipers and poured out their blood like water, probably these narrow valleys, hidden and defended by nature's grandest fortifications, received large accessions. They there cherished, preserved and defended the truth as it is in Jesus, when elsewhere it had fallen and was trodden out by the feet of the "scarlet beast."

THEIR MISSIONARY SPIRIT.

Always have they counted themselves the missionary people for the surrounding nations. In the 11th, 12th, and 13th centuries, by such men as Peter de Bruys, Henry of Lausanne, Lollard, Peter Waldo and his poor men of Lyons, did they leaven the south and middle portions of France, the north part of Spain, England, Flanders, Germany, Poland and Hungary, with a pure Gospel; and they were, doubtless, the parent stock of all who held the same faith, though called by different names, derived from their respective leaders or localities, as Puritans, Cathari, Leonists, Lollards, Albigenses, Vaudois, &c. Such was their

growth in the 12th and 13th centuries that the French Roman Catholic historian says: "The condemnation of these heretics did not stop their progress. They spread, especially in Burgundy and Flanders, and gained over the greater part of the ecclesiastics and nobility of High, and a part of Low, Languedoc." And Raymond, Count of Toulouse, asking aid of the church to put down the heresy, in his dominions, says: "I confess I am not strong enough to accomplish it; for the most distinguished of my subjects have been seduced, and have carried away with them the quarter part of the people." Raymond afterwards himself espoused the "heresy," and died in its defence.

At Pra del Tor, in the valley of Angrogna, ages before the Reformation, the Waldensians trained their young men for the ministry.—Missionaries from this institution were sent to the Waldensian colonies of Calabria and Apulia in Italy, to Bohemia and to England, and probably scattered seeds which, watered by Wickliff, Huss, and Jerome of Prague, grew into the Reformation. Such was the number of their converts in foreign countries that at one time the missionary could travel from Cologne to Florence, and stop every night at the house of a brother. Nor were all who went forth as Waldensian missionary laborers ordained preachers. Many humble laymen of piety, who traveled into neighboring countries as pedlers, or itinerating merchants, were ingenious and efficient in recommending and diffusing the pure Gospel in those dark and trying times. These early "colporteurs" are well portrayed in the following lines:

THE VAUDOIS MISSIONARY.

O, lady fair, these silks of mine
Are beautiful and rare—
The richest web of the Indian loom
Which beauty's self might wear.
And these pearls are pure and mild to behold,
And with radiant light they vie;
I have brought them with me a weary way;
Will my gentle lady buy?

II.

And the lady smiled on the worn old man,
Through the dark and clustering curls
Which veiled her brow as she bent to view
His silk and glittering pearls; [hand,
And she placed their price in the old man's
And lightly turned away: [call—
But she paused at the wanderer's earnest
'My gentle lady, stay!'

III.

'O, lady fair, I have yet a gem
Which a purer lustre flings
Than the diamond flash of the jewell'd crown
On the lofty brow of kings;
A wonderful pearl of exceeding price,
Whose virtue shall not decay;
Whose light shall be as a spell to thee,
And a blessing on thy way!'

IV.

The lady glanced at the mirroring steel,
Where her youthful form was seen,
Where her eyes shone clear and her dark locks
Their clasping pearls between; [waved
'Bring forth thy pearl of exceeding worth,
Thou traveler gray and old;
And name the price of thy precious gem,
And my pages shall count thy gold.'

V.

The cloud went off from the pilgrim's brow
As a small and meagre book
Unchased with gold or diamond gem,
From his folding robe he took:
'Here, lady fair, is the pearl of price—
May it prove as such to thee!
Nay, keep thy gold—I ask it not—
For the Word of God is free.'

VI

The hoary traveler went his way—
But the gift he left behind
Hath had its pure and perfect work
On that high-born maiden's mind;
And she hath turned from her pride of sin
To the lowliness of truth,
And given her human heart to God
In its beautiful hour of youth.

VII.

And she hath left the old gray walls
Where an evil faith hath power,
The courtly knights of her father's train,
And the maidens of her bower;
And she hath gone to the Vaudois vale,
By lordly feet untrod,
Where the poor and needy of earth are rich
In the perfect love of God!

About 1836 the Waldenses, through the aid of Christian friends in other countries, established a college at La Tour for the education of their sons. A theological seminary was afterwards added; and since religious freedom has been proclaimed by Victor Emanuel over the most of Italy, this Waldensian school of the prophets is removed to Florence, and established in a most commodious edifice—an old palace—bought for them by money principally contributed in England and America. The great object of this change was of a missionary character. The language of the valleys is French, or a patois—a mixture of Italian and French. It has been a great obstacle to the Waldensian missionaries among the Italians, that at best they could speak the language but imperfectly. To overcome this the seminary was removed to Florence, where the students would become accustomed to the purest dialect of the country. Their young missionary sons are meeting great acceptance as they go forth over Italy under Waldensian, English, Scotch, or American support. The missionary spirit seems a passion with them. In 1851 an American urged some of them to emigrate to our country for better and cheaper lands, more freedom and more comforts. Their reply was: "We are the missionary people of Italy. God has held our people for six thousand years in the fires of Papal persecution to prepare them for this work, and now that the way for it begins to open, shall we flee?" They now are said to have in the Italian field as missionary laborers, in different capacities, forty-five. Considering that their whole population is only about 22,000, this is very creditable to them. What other Protestant people have sent forth so many—more than two to a thousand? Should the United States come up to the same proportion, what would be the number of our sons in the missionary field? Not far from seventy thousand. Shall not this wonderful people become yet more abundant in missionary fruitfulness as they advance in Christian education? Previously to 1800 persecution had so hedged them up and so cut off from them all means of intellectual culture, and especially of Christian education, that they had sunk very low in both vital piety and mental activity. The fourteen years of Bonaparte's rule over them were years of religious freedom and equal rights; but a season of constant wars, and exceedingly unfavorable to Christian culture. They, like us in our revolution, were subjected to the baleful

influences of French infidelity, through intimate association with the officers and soldiers of France. In the settlement at the Congress of Vienna no protection was given the Waldenses against future persecutions; though in all those twenty-five years of war they had ever been most loyal to whatever rulers were placed over them, and most valiant in their defence; though Lord Bentinck, the British commander in Italy, recommended them to favor, and though the Emperor Alexander of Russia showed them much sympathy, yet that strange compound of wisdom and folly, Lord Castlereagh, who might have done great things for them as representative of England in that Congress, would pay no attention to their deputy, sent to implore his aid; but allowed them to be put back to their old state of subjection to Romish persecutions, under the King of Sardinia. They were crushed lower and lower till 1823, when Dr. Gilly and other Englishmen visited them, saw their poverty, ignorance and degradation, and roused England and several other Protestant countries to send them relief. Their condition gradually improved from that time till 1848, when Charles Albert, influenced and aided by Count Cavour, gave to Sardinia a constitution of religious and political freedom. This constitution included this poor people, previously shut up within a space of land twenty-two miles long by sixteen broad, and only one-sixth of that fit for the plough—forbidden to come out for more than three days at a time, except a few who were allowed to live at service, in the city of Turin—yes, *shut up*, and by all little ingenious Jesuitical devices kept as far as possible from both religious and intellectual light—this constitution said to them, "You too shall be freemen—as free as other Sardinians; you may believe and worship as you choose, and you may preach your Gospel and establish your schools where you please." A wonderful development followed. They spread themselves over Sardinia, preached the Word and established schools, till in 1859 hardly a large town was left without a Waldensian church and school. Since that time their opportunities for expansion and self-improvement have been enlarging, and well have they improved the facilities offered, till in missionary devotion, perhaps, they stand, in the proportion of their whole number, actually engaged in missionary labor, at the head of the great Protestant communion, unless the Moravians be an exception. What other people can point to *two out of every thousand in the mission field?* And now with all these helps, just fairly under way, may we not expect from them a yet greater development of missionary efficiency? Has not God kept and trained this people in the school of adversity for some great end, and is he not now leading them forth to its accomplishment?

PERSECUTIONS.

General allusions have frequently occurred in the preceding pages to

persecutions, for it were impossible to say much about anything connected with the Waldenses from the year 1200 to 1848, without coming in contact with some form of religious oppression. Hence no sketch, however brief, can be given without including this unpleasant feature. Early in the thirteenth century, Pope Innocent III. appointed Inquisitors, called in the military arm under Simon de Montfort, and created that mighty crushing machine, the "*Holy* Inquisition," to blot out, in blood, the record of those poor, traveling, barefooted missionaries ; and he accomplished it in France, Spain, and some other lands, with a terrible success. Between the years 1200 and 1250, it is estimated that in France, Spain, Flanders, Germany, Italy, &c., no less than a million of this faith perished by fire and sword. From that time till 1848, this people in and out of the valleys have, with occasional brief exceptions, been the constant object of Papal persecution. Within the valleys of Piedmont *bloody* persecutions did not begin till about the year 1400 ; for, previously to that time, the Catholic princes of Savoy hardly felt their dominion there firm enough to warrant such a measure. Then the work was inaugurated in terrible earnest. Between the years 1400 and 1689, the Waldensians in the valleys defended themselves in thirty-three wars waged against them, solely on account of their religion.— Thus did the Pope "wear out the saints of the Most High." The first onset was made unexpectedly by armed Roman Catholics from Susa on Christmas, 1400. Many were slain. All fled who could. Many mothers, bearing their infant offspring in little cradles on their backs, clambered up the mountain side in the piercing cold. On that mountain top were seen next morning not less than eighty innocent babes dead in their cradles from freezing, and the mothers reduced almost to the same condition. Such was the beginning of Roman Catholic efforts to convert these 'men of the valleys.' The amount of suffering endured and of valor displayed in those 289 years by the Waldenses, can hardly be hinted at in a sketch like this. Some of the most surprising feats of prowess the world has ever seen, were performed in those mountain fastnesses by little bands of resolute Christians against overwhelming numbers of the foe. Many times did a brave mountain leader, like Janavel, with a handful of men, drive back thousands through the sharp defile, or down the rocky mountain side, in disgraceful rout and bloody defeat. But when the myrmidons of the Pope prevailed, their vengeance was terrible indeed. Neither age nor sex secured mercy. Babes were orn limb from limb, as a pastime of the brutal soldiery ; mothers and infants were thrown over the precipices together ; and the sick, tied head to foot, were rolled down the rocks.

These wars of persecution culminated in 1586, in a combined attack by Amadeus II., prince of Savoy, and Louis XIV. of France. The

Vaudois were defeated. Eleven thousand perished in prison.—Two thousand children were stolen by Roman Catholics, and brought up in that faith ; and the little remnant of three thousand were allowed to fly to the Protestant Cantons of Switzerland. In 1689 this little band forced their way back, and after a short period of persecution have been allowed to inhabit their valleys without a repetition of *bloody* persecution ; but yet, as has been stated, suffering constantly down to 1848, under a system of laws framed by Roman Catholic rulers, for the manifest purpose of rooting them out of the land. But they have gradually grown from three thousand in 1689 to twenty-two thousand in 1848.

Outside the valleys persecuting cruelty was no less flagrant among the Waldensian colonies. Take for illustration a single instance. A colony, established in Calabria in the kingdom of Naples, about 1350, was protected by the owners of the soil on which they settled as tenants, and to whom they were a source of great profit until 1557. Then the rage of the Pope against their heretical doctrines could no longer be restrained by considerations of pecuniary advantage. The agents of blood were sent forth, in the form of Papal police and soldiers, bloodhounds, and Inquisitors. The poor creatures fleeing singly, and hiding in caves, copses, and the tops of thick trees, were scented out by the hounds, and slain. The fate of those taken in companies, is thus described by a Roman Catholic eye-witness :

"I saw the executioner go in among eighty-eight, shut up in a house, seize one, bind a veil over his face, lead him out, make him kneel, and, with a knife, cut his throat.—With the bloody veil in his hands and the red knife between his teeth, I saw him return for another, until all were thus slain. Then every corpse was divided into four parts, and each part tied to a stake, and those stakes set up along the highway for thirty miles, to strike with terror all who rejected the mass and the crucifix."

As the climax of Papal cruelty in this persecution, there was seen in Rome, on the 9th of September, 1560, a memorable spectacle. On one side was an amphitheatre of splendid seats, for the Pope, inquisitors, cardinals, bishops, priests and friars ; on the other side, a scaffold, with a pile of faggots near it ; upon the scaffold a lone man, in heavy chains. His name was Lewis Paschal. In his youth he was trained a soldier ; he became a soldier of the cross, and a preacher ; he was selected for the dangerous mission to the Calabrian churches. It was not enough to cut his throat in Calabria : he must grace a triumphal demonstration at Rome. During a brief delay of the fatal deed, he raised his voice, and warned the great assembly against holding the Pope to be God upon earth, in such burning words as could not long be borne.—The inquisitors quickly gave the signal to the executioner, who, raising him up, put an end to his life by strangulation. His body was thrown upon the pile of faggots, and soon reduced to ashes.

These are fair samples of the sufferings borne at frequent intervals

by the Waldenses, and their brethren of like faith, from 1209 to 1689. And afterward, down to 1846, except during the rule of Napoleon I., they were constantly persecuted by oppressive laws. Confined within a barren mountain district of only about 350 square miles ; no individual allowed to be absent for more than three successive days, except, perhaps, to reside at Turin ; forbidden to buy land of the Papists among them, while the Papists might buy theirs ; prohibited from being physicians or advocates in their own valleys ; forbidden to work on Romish holidays ; allowed to build neither churches nor parsonages without special permission (which it was hard to obtain) ; forbidden to print at all, while duties on foreign books were enormous ; forbidden to oppose any Romish priest coming into their own houses to convert their own children ; and forbidden on pain of death to attempt the conversion of a Roman Catholic. If a Waldensian had visited the priest to talk of becoming a Papist, it was death to do anything, by word or act, to prevent his taking the final step ! All laws aimed at their extermination ; but God kept them for his own work. Enveloped in fire, like the burning bush ; like that they were not consumed, for God was in the midst of them.

EDUCATION.

Some statements have been incidentally made concerning the past ignorance and the present means of education among the Waldenses ; but a few additional particulars, showing how God has dealt with them in this respect, should be stated. In 1823, several English gentlemen visited the valleys, and took measures to supply means of education. Dr. Gilly collected $2,500 for the purpose of founding a college, which he established at La Tour, where it has been a source of light to the Waldenses ever since ; and in these last years of liberty, a source of religious blessing to all Italy. Mr. Sims gathered another fund for the establishment of girls' schools. By the writings and appeals of such men, very considerable sums were gathered in France, Switzerland, Holland, Prussia, Denmark, Sweden, and some German States (beside what Alexander I. of Prussia had previously bestowed), for the founding of a hospital and dispensary, support of pastors, &c., all of which contributed either directly or indirectly to intellectual progress as well as bodily comfort and spiritual edification. At the same time, and by the same influences, probably, the British government in 1827 was led to add an annual gift of $1385 as compensation for the income due the Waldenses from a fund of $80,000 established and invested in British government funds by Cromwell for their benefit, but seized and squandered by Charles II. But the best friend and most efficient enlightener of the Waldenses at this period was

COLONEL BECKWITH.

This man, wounded in the battle of Waterloo, had retired from the

British army on a handsome pension. Being a bachelor, and having no dependent relatives, he had very considerable means at command. He was providentially led to the valleys. His warm, Christian heart became deeply interested in the people. He cast his lot among them, going out only for an annual visit to his relatives in England. He moved among them on the most kindly and familiar terms, advising, cheering, and helping them in every way he could, and everywhere joyfully received by them as *"the good Colonel."* His special effort was to encourage common school education for all the children. Large, commodious *parish* school-houses—about one for every parish—were built by him; and hamlet school-houses—more than a hundred. These schools for both sexes, together with the girls' schools of Mr. Sims, would probably make nearly one school for every fifty children of school age. Nor did *"the good Colonel"* merely supply places of instruction, he mainly supported the teachers.

Through such arrangements of benevolence it had become true in 1845 that every Waldensian child was offered a common school education. Thus did God fulfill his promises to them that held his truth and trusted Him. We may safely say He distinguished the Waldenses in this respect above all the other Europeans, with perhaps one exception.—Probably not another entire community in all Europe, unless it may be Prussia, can boast of an equal privilege. "G. DE F." says: "France has 10,000,000 completely uneducated."

Thus the American & Foreign Christian Union, and other missionary societies, find a large number among this people well prepared and willing to become colporteurs and Bible-readers. The number of suitable education for preachers is limited as yet, but with the present advancing facilities, will increase in future.

THEIR FIRMNESS.

This has been manifested in regard to their church polity and liturgy. Their most prominent and most unwearied and self-sacrificing benefactors have been English Episcopalians—such men as Dr. Gilly and Col. Beckwith. These men would of course believe the Episcopal polity and forms to be the best, and it is said that both the above, at different times, made efforts to have the Waldensian system partially conformed in certain particulars to that of England, but wholly in vain.

The Waldenses have from time immemorial used a liturgy. This they sometimes changed, adopting one or another of other churches.—In 1837 there were three in use—the Genevan by seven pastors, that of Neuchatel by six, and that of Lausanne by two. Sometimes the schoolmaster used one differing from that of the pastor. These facts show that they were not superstitiously attached to a particular form because it was handed down to them. And yet when the English prayer-book was translated into French and sent to the valleys, the

Waldensian "Table" did not recommend it, and it was not used by the pastors. "In 1829 Dr. Gilly made a formal proposal for the compilation of a liturgy, to be formed, in part at least, after the model of that of the Church of England." The proposal was entertained by the "Table," and a commission appointed for the purpose of making a new liturgy. After ten years their work was sanctioned by the "Table," and ordered to be used in the churches for the convenience of uniformity. But it contained no part of the English model, nor was it formed on that in its general features. The advertisement, prefixed, states that it is a collection of prayers from the Swiss liturgies which had previously been in use by them. It is pure from all vain repetitions, and has no responses of the people. It is a simple collection of prayers, such as a well-educated Presbyterian or Congregational minister would be likely to compose.

We think that their persistency, under the influence of kindly hints and gentle persuasions from such excellent and self-sacrificing benefactors as Dr. Gilly and "the good Colonel," shows, under all the circumstances, a firmness hardly to have been expected. It augurs well for the success of the great mission-work to which they have set themselves and for which God seems to have appointed and peculiarly prepared them.*

In 1848, the Sardinian Constitution broke the barrier, and let these noble men go free. As the missionaries of the American and Foreign Christian Union, and other kindred societies, they have ever since been filling old Sardinia with their doctrine, and are now carrying the open Bible throughout Italy as far as the flag of freedom floats—even to Sicily. Dr. Leyburn represents the Waldenses as now exceedingly poor, far poorer than any peasantry he has seen—the result of their cruel oppressions, and of the sterile soil to which they have been confined.

It is worthy of remark, that the very nations which the Pope made use of to shed Waldensian blood—Sardinia and France—are now, under God, opening the way for Waldensian missionaries, and thus fulfilling the beautiful prayer of John Milton:

"Avenge, O Lord! thy slaughtered saints whose bones
Lie scattered on the Alpine mountains cold;
Even them, who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones,
Forget not; in thy book record their groans,
Who were thy sheep, and, in their ancient fold,
Slain by the bloody Piedmontese, that rolled,
Mother with infant, down the rocks. The moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who, having learned thy way,
Early may fly the Babylonian woe."

* Besides these excellent men, the American and Foreign Christian Union, and the other societies laboring in Italy, find many valuable laborers, natives of other parts of Italy. The number of these is rapidly increasing as the work of evangelization goes on. In Milan and Lombardy generally the latter class seem to have been specially successful.

THE NEW EMPEROR OF MEXICO.

[As the newly improvised Emperor of Mexico is an object of deep interest to every American, we assume that an account of the man, just now being seated on its precarious throne, will be acceptable to our readers. We therefore take from the New-York Observer a statement on the subject by one of the most competent European correspondents.]

FRANCE, 1864.

You are going to have a crowned head upon the frontiers of the United States. America has already one Emperor—in Brazil: she will now possess another, in Mexico. We shall see whether the reign of this modern Montezuma will be prosperous and happy. One thing is certain, that the acceptance of the Mexican throne was preceded by long negotiations, and this affair was more than once on the point of being overthrown.

Maximilian Joseph Ferdinand, Archduke of Austria, was born the 6th of July, 1832. His eldest brother, Francis Joseph, wears the Austrian crown. Maximilian was brought up under the bigoted influence of his mother, the Archduchess Sophia. But he seems to have adopted more liberal ideas. When he attained a suitable age, he was appointed Vice Admiral, and afterwards commandant of the navy. This was more an honorary title than an arduous task. The young prince enjoyed the pleasure of taking some sea voyages, while more experienced officers did the work; he never studied the science of navigation, nor attended a naval battle.

Maximilian next became Governor General of Lombardy and Venice. He occupied this position when the French invaded Italy in 1859, and was soon forced to leave. Since then he has lived almost constantly in his palace at Miramar, near the city of Trieste, in the Tyrol. He married the Princess Charlotte, daughter of Leopold, King of Belgium.

This is his whole biography. It would be foolish to say what the abilities of this prince are, for he has had no occasion to display them. Some persons pretend that he is remarkably adapted to govern. Experience alone can determine.

When Napoleon III. ordered the Mexican expedition, Europe was astonished to learn that the Archduke Maximilian was designed for the future Emperor. Every one asked what relations this young prince had with Mexico, and by what title he would reign over this country at the other end of the world. The journals of the opposition ridiculed the idea, and advised Maximilian, among other things, to study the Spanish language, so as to be able to converse with his new subjects.

However this may be, many obstacles arose, when the crown of Mexico was actually offered to the Austrian Archduke. First, what were the true sentiments of the Mexicans? An assembly of aristocrats had, doubtless, chosen this prince; but what did the expressions of such an assembly signify, whose members were arbitrarily nominated by a French General, and who voted under the pressure of foreign bayonets? The prince would have liked to be chosen by universal suffrage; but how consult those millions of Indians and others, who were still armed?

Another difficulty consisted in determining the attributes and powers of the new Emperor. It is plain that the French army must still remain some time in

Mexico; for if it was immediately recalled to Europe, Juarez and his partizans would soon regain the preponderance. Ah, well! When Maximilian arrives in Mexico, will the French General and his soldiers be placed under his command? And if they are not, what will be the position of an emperor who has his States occupied by a foreign and independent army? This was a very difficult question. Napoleon III. disliked the idea of subjecting the French regiments to an Austrian prince. Maximilian declared, on his side, that his position would be humiliating and almost dishonorable, if he could not have the army which occupied the country under his command. After long discussions, a medium course was adopted, namely: a foreign legion was formed, of 8000 men, composed of French volunteers or others. This plan did not entirely settle the problem.

A third difficulty was the permission which Maximilian must obtain from the Emperor Francis Joseph, before accepting the Mexican crown. The Austrian Archduke was not at all disposed to give up his eventual rights over Austria, as member of the dynasty of Hapsburg; for the Mexican empire is very precarious and uncertain. But the head of the family, Francis Joseph, was displeased with the idea of his younger brother going to the New World. He raised the strongest objections, and refused to secure to him his right of succession to the Austrian throne. The quarrel lasted a long time. Some journals affirm that Napoleon III., tired of those delays, and loosing patience, sent a threatening letter to the Emperor Francis Joseph, saying that he would recall his ambassador from Vienna if Maximilian did not obtain a favorable reply to his request. All this, it must be owned, is not very satisfactory.

A fourth difficulty was, how to obtain the money to found the new empire. Maximilian has not a large private fortune. Besides, he would be afraid to risk his patrimony in this uncertain enterprise. And yet large sums of money are absolutely necessary. Mexico is poor. The French Government requires 270,000,000 francs for the expenses of its expedition, without counting the debts contracted against merchants, &c. How raise this enormous sum? It was determined that Maximilian should contract a loan of £8,000,000 sterling, (about 202,000,000 francs,) under the control of France. This is an admirable expedient, provided enough capitalists are ready to open their purses. Unfortunately it seems that the Mexican loan inspires little confidence; for in spite of the tempting offer of 10 per cent. interest, there are but few to take it up. The past history of Mexico proves, indeed, that this country is not scrupulous about paying its debts.

The fifth and last difficulty is the attitude and intentions of the United States in regard to the new empire. This is like the sword of Damocles suspended over the head of Maximilian. As long as the United States is ravaged by civil war, the danger is not imminent. But if the rebels of the South are at last overcome and forced to accept peace?—If the American Union is re-established? Will the republicans tolerate then a foreign emperor as their neighbor? Will they not send an army of 100,000 men to overthrow this ephemeral throne?—Maximilian has foreseen this terrible chance, and this explains his hesitation. Capitalists feel the same anxiety; for already, on the simple news, perhaps in-

correct, that the Government at Washington refused to recognize the new emperor, the Mexican loan fell immediately.

I have faithfully portrayed this affair, which continues to engage the public attention. It is one of the most embarrassing and complicated transactions of our diplomacy.

In the beginning of this month the Archduke Maximilian consented to receive the Mexican deputies in his palace at Miramar. Senor Gutierrez de Estrada, President of the Delegates, addressed the Prince in a declamatory and pompous speech which you have read in the European journals. He affirms that Maximilian was called to the throne by the enthusiastic and immense majority of the country. He extols the eminent qualities and admirable modesty of the Archduke. He proclaims for Mexico an era of marvelous prosperity. He then says to the wife of Maximilian "that she is already a queen by her virtues, her talents, her grace, and that she will unite all Mexican hearts in one perfect union, and in the common worship of the country." What is all this but boyish rhetoric?

Maximilian answered, that he considered himself indeed as chosen by the Mexican people; that he would institute conservative and liberal institutions; that his government would be subjected to constitutional laws, which would secure a wise liberty under the reign of law, &c. *Words, words, words!*—Shakspeare would say, and nothing more.

The new Emperor went to Rome to receive the Pope's blessing. Pius IX. was naturally flattered by this act of condescension, which recalls the customs of the Middle Ages. But the Pope and his benediction will not strengthen the Mexican throne. Maximilian is a crowned adventurer, and he will probably repent some day having quitted his peaceful retreat at Miramar. X.

DR. ALFORD'S LETTER FROM ROME.

Dr. Alford, Dean of Canterbury, spent last winter in Rome as temporary preacher in the English Church. This ripe scholar and keen-sighted dignitary of the Episcopal Church had his eyes and ears open to all that was going on around him in the Papal metropolis. Some of his brethren seem to be greatly fascinated by Rome, its doctrines and doings. Not so the Rev. Dean, as is fully set forth in a letter over his signature, printed in the London "Good Words." We give three brief extracts, one from the beginning, one from the middle, one from the end, as specimens, and may hereafter make other extracts if circumstances favor:

"A well-known English expositor of the Apocalypse interprets the sublime description of the opening of the sixth seal as referring to the downfall of Paganism in the time of Constantine. To this interpretation there are many, and to my mind insuperable, objections. But to them all, we may add this, *What if Paganism have* NEVER FALLEN?

The Church of Rome calls itself Christian: the city of Rome gives itself out as the metropolis of the Christian world. And doubtless the Church of Rome is based upon Christianity, and the city of Rome is full of Christian names and Christian emblems. But,

notwithstanding, a strong conviction possesses me, that what really happened in the much-vaunted reign of Constantine was really a victory of Paganism, not a defeat. It was with idolatry as with Greece---"Græcia capta ferum victorem cepit:" "The captive Greece her victor captive led." And this conviction has been wrought irresistibly in me by what I have seen and heard during a winter in Rome.

Rome is essentially a Pagan city. Her churches, numerous as the days of the year, rise everywhere around you. Bells are continually going: the commemoration of saints and martyrs is endless. Yet, with very rare exceptions indeed, the *worship of the people* in those churches has nothing in common with Christianity. It is not even the one God of Jews and Christians who, as matter of fact, is adored in them: it is not He whom Christians believe to be God blessed forever, incarnate in the flesh of man. God has passed out from the practical worship of this people: the Son of God has, as matter of fact, ceased to be an object of their adoration. The Eternal Father is found in their pictures as an old man--the Divine Saviour as a little child; but both are subservient, and nearly all their worship is subservient, to one purpose: to the glorification of a great goddess, and after her, not of the Father, Son, nor Spirit, but of a host of men and women, made into objects of adoration by themselves, and, whatever may be alleged to the contrary, clothed, as she is pre-eminently clothed, with the incommunicable attributes of the Godhead itself. I know I am making strong assertions. But the facts themselves are stronger."

He then adduces some of these facts, and promises more hereafter. An instance of open robbery and murder we give as our middle extract:

"Two young men, clerks in the exchange office of Sig. Baldini, opposite the Chigi Palace in the Corso, had long been in the habit of carrying the money of the day home to their master's bank every evening. They always went in the same hired carriage, and by the same way. On Saturday, February 20, 1864, they were passing in this carriage, and on this business, at half-past seven o'clock, up the street called the Via in Lucina. They were at a point not more than seventy paces from the Corso itself, out of which the Via in Lucina turns at a right angle. At that time, and especially on a Saturday evening the Corso is usually crowded with people: and every night as soon as it is dusk, Papal and French patrols are stationed along its whole length, at the distance of a few paces apart.' Such were the attendant circumstances of time and place.

At the point above mentioned, the Via in Lucina suddenly narrows, having passed an eating-shop which projects into it and faces the Corso. A few steps beyond the corner of this house, and opposite to its side entrance, the two clerks were attacked *by six armed men, dragged out of their carriage, and literally cut to pieces in the pavement.* One of them died on the spot; the other in the hospital early next morning. The sum carried off by the robbers was 8500 Roman scudi, (upwards of 1700*l.*) *Of course*, they escaped, and up to this time have not been taken. Why '*of course*'?"

In answer to this "why," the Dr. replies that Rome, in point of security and order, is "unquestionably the worst city in the civilized world. And it is so, not in spite of the honest efforts of its rulers, but with the connivance, and, it is much to be feared, often with the concurrence of its rulers. Robbery and murder," he adds, "are the commonest occurrences in the streets of Rome; detection, restitution, punishment, the most uncommon occurrences. Rome, in its present state, is a disgrace to Christendom, and a blot upon humanity itself."

He closes thus: "If it be inquired what is the remedy for the terrible evil, I can only reply, that I am not writing a political essay, but simply narrating what I have seen and heard. Still one expression of my sincere conviction as to the answer of the question may, perhaps, be allowed, and it is this: that when the time comes for a change, no partial reform, no substitution of one party or one man for another within the Papal church will be sufficient to effect any real good, as long as the *system* survives. No party---no

body of men--be they ever so pure in intention and upright in purpose, can cope with the monstrous evil consequent upon the temporal priestly power: but must eventually be borne away, either sinking under the current or swimming with it. Nothing will ever reform Rome, short of the entire extinction of the temporal power of the priesthood. Better any secular misgovernment than the present hideous blasphemy against God and man; better any measure of earthly injustice, than this assertion of celestial right, and perpetration of infernal wrong."

This is the opinion of one of the best commentators on the New Testament, after studying Rome at home.

OUR MISSION IN THE ISLAND OF ELBA.

It will be recollected that the mission in Elba, now comprising three flourishing stations, was established by our missionary agent, Rev. E. E. Hall, of Florence, and has from the beginning been sustained by the funds of the American & Foreign Christian Union. We are happy to see in the London Bulwark the following very appreciative and just remarks concerning this work by Rev. Mr. M'Dougall, Scotch missionary in Florence, who has paid a visit to these stations, and writes the fresh, warm impressions of an eye-witness. The laborers there are a specimen of the Waldensian missionaries, of whom the first article of this No. speaks. Mr. M'Dougall says:

"About ten days ago I returned from a trip to the Island of Elba, where there are three flourishing evangelical congregations among the Italians. The folks at Rio Marino were opening their new place of worship, and happily free of debt, for they themselves began by contributing largely, in proportion to their circumstances, so that friends on the mainland felt it a pleasure and privilege to get donations in aid from Christians here and elsewhere. Out of our own land and the Waldensian valleys I never saw a more solid, genuine, and loving work of grace. Francesco Madiai, the sufferer for the Lord, who resides in Florence, gave a Bible some nine years ago, at Nice, whither he had been banished through persecution, to an Elban sea-captain, whose soul was converted through the perusal of the book, and who was the means, under God, of introducing the Gospel into the island. I lodged in this captain's house, as there was no inn at Rio. I never saw such manly, affectionate, large-hearted Christians. Their faith is of the primitive type. They have suffered much in their persons and families, but the victory has been won and the truth established, and not a few of their persecutors have been won over by their forgiving love. They and their apostolic young evangelist, Marchaud, who is a Waldensian pastor, are of one mind and heart, and are full of faith and good works.—They hope next year to open another church for the congregation at Portoferraio, near to which is Napoléon's Villa.

Reception from the Brethren here.---They came out to meet us on our arrival, as Paul was met by the brethren, and, although we had never seen their face in the flesh before, they welcomed us dearly, entertained us most hospitably in their own houses, made us speak out the greetings of all the Churches of Christ we represented, and cheer them in their labors of love, and stir them up to still greater exertions. They shewed us their schools, than which nothing could be finer at home for system, behaviour, cleanliness, and progress. In short, for two joyous days they so won our hearts by all we saw and heard that when we parted on the shore to return home, strong men as we all were, it was with

big tears in our eyes, and our hearts full of emotions of gratitude to God for all this wondrous grace to these sturdy seamen. I assure you, if God but visit other parts of Italy as He has visited Elba, the question of Papal dominion will soon be settled, Italy will soon take rank as a Christian land."

SOUNDNESS OF FRENCH PROTESTANTS.*

The French Protestant Conferences are not legally constituted ecclesiastical bodies, nor even composed of members formally admitted ; but made up of pastors and elders who attend the spring anniversaries in Paris and choose to attend. Their votes therefore fix no rule and bind no one, but are the expression of Protestant sentiment. The Conferences are General and Special—the General composed of all denominations ; the Special composed only of the ministers of the National Protestant Church. The numbers attending the anniversaries this year were unusually large, owing to the agitations about Christian doctrine as opposed to rationalism. About two hundred attended the General Conferences. The rationalists demand that the ministers be held to no responsibility by any authority whatever, but preach any doctrine, no doctrine, or a denial of all Christianity, as they choose. After three days' debate of this point, the General Conference adopted, by a large majority, in substance as follows :

" Whereas, for some years, pastors and professors of theology have expressed opinions which affect not only the divine authority of the Holy Scriptures, but also the most elementary doctrines of Christianity ; the Conferences declare that it is an abuse of power, and a spiritual tyranny for a minister of Jesus Christ to take advantage of his position to propagate, directly or indirectly, ideas contrary to the fundamental doctrines of Christianity, such as the authority of the Bible, the divinity and redemption of Jesus Christ, which are contained in all the Protestant liturgies."

In the Special Conference, M. Guizot, the scholar, the statesman, the historian, took a very active part, and introduced a declaration of principles, of which the following is the most vital part :

" We have full faith, 1st, in the supernatural power of God in the government of the world, and especially in the establishment of the Christian religion ; 2d, in the divine and supernatural inspiration of the Holy Books, as well as in their sovereign authority in religious matters ; 3d, in the eternal divinity and miraculous birth as well as in the resurrection of our Lord Jesus Christ, God-man, Saviour and Redeemer of men. We are convinced that these articles of the Christian religion are also those of the Reformed Church, which has plainly acknowledged them.

In upholding this declaration of principles, M. Guizot said : ' Gentlemen, I call your attention to one important fact. Look around you ; the attacks against the bases of Christianity are seen everywhere, in Germany, Switzerland, Holland, England, and France. I fear nothing, provided aggression meets with resistance. . . I have entire confidence in the cause of Christianity. But man is God's workman ; it is by our faith and our labor that the Christian religion must be defended. Gentlemen, we have before us a responsible position and great duties. We are the vanguard of all Christianity : we have behind us all the Christian communions. Let us show ourselves equal to this great task, and firmly resolve to accomplish it."

These were adopted by a vote of 141 against 23 in the Special Conference. This shows not only an encouraging state of doctrinal soundness among the mass of French Protestants, but these views are defended by some of the best talent of France.

MALACHI 3: 16.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

As strangers in this dreary foreign land,
We watch to see the glory and the King;
We tell each other, clasping hand in hand,
The visions of our faith's far wandering:
And lo! while we are musing thus aloud
Of that bright dwelling-place of all our joys,
We are aware that God his ear hath bow'd,
To hear the lisping of His children's voice!
Afar Thy presence dwelleth high in heaven,
And we are journeying to Thy blest abode,
And sometimes 'mid our darkness it is given
That we should feel the nearness of our God;
What time we try to speak of holy things,
Of deep distrust of self, and hope in Thee,
Thou drawest near, the shadow of Thy wings
Mak'st calm, like that upon Thy crystal sea;
Thou bendest low to light us with Thy smile,
Thine hand is laid in blessing on our head,
All doubts and woe are banished for a while—
Our souls are hush'd, and soothed, and comforted;
Thy thoughts of us in Christ are sweetly shown,
Our thoughts are groping after Thee in Him;
We take the word whereby He makes Thee known,
And weep because our eyesight is so dim.
Poor stammering words are ours, Lord, oftentimes,
Our faltering lips do strangely wrong Thy love,
We feebly lisp the language of those higher climes,
Where thoughts in music all unfetter'd move:
And yet we cannot choose but speak of Thee
While journeying to our quiet promised rest,
Where Christ exchanges thought familiarly
With each enraptured wondering guest.
Oh! then the seal of silence shall not be,
No dumbness, half of awe, and half of fear,
Our lips shall tell in songs of melody
The glorious things we faintly murmur'd here.
Forgive our faithless thoughts and feeble speech,
And give us power to realize Thy face
That bendeth o'er us, and we pray Thee teach
Our lips to speak Thy praise and tell Thy grace.
We know that Thou art nearer than we deem;
Immanuel joins us ofttimes by the way:
How sweet forever to abide with Him
After the heat and burden of the day!

M. M.

THE FOREIGN FIELD.

ITALY, FLORENCE, July 6, 1864.

DEAR DR. CAMPBELL:—The last monthly reports of Evangelists and Colporteurs are generally encouraging, notwithstanding the great political excitements of the day. A colporteur writes of being able to offer the consolations of the Gospel to several persons on beds of sickness; and speaks of one who, before his death, appeared to have full faith in Christ, and looked for salvation only through Him. He speaks of another whose end seemed near; but prayer for his recovery was heard; God had pity on him, after leading him to feel that he had no other consolation and no other hope than Christ.

These indeed are but incidents in the monthly work and experience of a faithful

colporteur, but they are evidence that the Gospel accomplishes its object, and becomes a means of comfort to the sorrowful, and of life to the dead.

Another colporteur writes: "Most of the Testaments and tracts were sold, this month, in the city; and many of them to the soldiers. The Colonel of one regiment has several times spoken with me; he appears to be an earnest Christian; and the soldiers bear witness to his excellent character. Among the soldiers are many Neapolitans, who being very superstitious, I feared would not listen to me,—yet by the grace of the Lord, I have been able to speak with many, some of whom have been convinced of the truth. One told me he could no longer refuse the truths of the Gospel; and having bought a New Testament, said, 'With the help of the Lord no man shall ever take it from me; death only shall separate me from it.' It gave me much consolation to think that at least one soul had been delivered from error; and that the Lord had thus graciously blessed the word of his truth."

An Evangelist writes: "I have occasion to be grateful to God, not only because the religious services have been well attended, but also for the pleasure I had in seeing three new members present themselves for admission to the privilege of the Lord's Supper."

Another writes: "Our meetings continue to be regularly attended by a good number of persons; in whose hearts God graciously maintains the sacred fire of love for his saving truth. We have three meetings in the week, besides two on Sunday, so that the bread of the word is administered and distributed to many souls, and in a regular manner."

Another says: "An important event of the month has been an evangelical marriage, celebrated here for the first time. A great multitude assembled to see what they supposed would be a most extraordinary event. Many hundreds of people were gathered in the church; and before the ceremony, I improved the occasion to announce Christ as the only Saviour, through whom alone could be found pardon and salvation. The opportunity was thus given to sow the seed of truth in hearts ordinarily inaccessible. Many men are beginning to frequent our meetings who, hitherto, have only *tolerated* the attendance of their wives and children; now they command them to go, and themselves give the example. This decision, due, through the grace of God, to the perseverance of the mothers of families, has greatly rejoiced and strengthened all the members of the church."

Similar testimony from others shows that the prayers and efforts of Christians are not in vain; and though visibly the progress is not great, yet God does not leave his people without encouragement in their labors for the prosperity of his kingdom.

"The Holy Congregation of the Index" is a committee of Cardinals and other dignitaries of the Romish Church, whose business it is to decide what books may be read by Catholics, and what should be denied to them. When this "Holy Congregation" by means of a decree of the Pope, prohibit the circulation and reading of any book, it is said to be put in the "Index," and a catalogue of such books is published every year. No Roman Catholic can read such books without committing what the Roman Church calls sin.

All versions of the Bible used by Protestants are prohibited, put in the Index, and no Catholic can read our Bible unless by a special dispensation from the Pope or some bishop. All books which expose the errors of the Roman Church, or teach any thing contrary to its practice, if they are likely to be read by Catholics, are put in the Index.

Before the late political changes, few books calculated to excite the displeasure of the "Holy Congregation" could be found in Italy. But now, in the greater part of the kingdom, there is a free press, and the enjoyment of liberty of conscience; Bibles and religious books are freely circulated, and read by multitudes. On this account the "Index Committee" has been unusually busy of late. On the 26th of June a list of about thirty books was published at Rome, as vicious reading for Catholics,—and strangely enough the list contained Dante's Divine Comedy, which is full of liberal sentiments and predictions of Italian unity.

A decree of the Pope, putting a book in the Index now, has little meaning compared with such an act a few years ago. Then the civil authority enforced the Papal decree among the 20,000,000 of Italy; now it is done among less than one million: the great mass of the Italians exercise their own judgment as to the books they wish to read.—With a constantly increasing number, the Pope's decrees have less and less influence. Bunyan's description of "Old Pope" is not altogether inappropriate to his present position in Italy. He can no more imprison, hang, and burn his victims in all parts of Italy; but standing in the opening of his cave, can only shake his fists and gnash his teeth at passing pilgrims.

A book which has passed through many editions in the United States and in England, and has been greatly blessed to the spiritual good of the doubting and even the infidel, is now in the press in this city, and will be published in a few days. This book is The Evidences of Christianity, by Bishop McIlvaine. An American gentleman, well known for his benevolence, has placed in my hands a sum of money sufficient to publish an edition of 3,000 copies of this excellent work. Indifference and skepticism are very great obstacles to the progress of the Gospel in Italy; and this work of Bishop McIlvaine appeared fitted better than any other to awaken thought, and convince the unbelieving of the divinity of Christianity. It is one of the most important religious works yet published in Italy.

Yours sincerely, E. E. Hall.

Lugano, July 1st, 1864.

My Dear Bro.:—All Northern Italy is at present in a most favorable state for being evangelized. Every where there is deeply felt the necessity of a thorough religious reform, and every where it can be said this religious reform has already commenced. I have been surprised, in the tour and the somewhat extended observations I have recently made, to find to what degree the Italian mind is giving up the Papacy, and, at the same time, waiting and asking for a truly reformed religion, based upon the Bible and the Bible alone. The people are ready and willing to embrace a living, spiritual Christianity; they even ask for it. They ask Christians in America and England to give them a better, a purer, a vital religion: There is the feeling in all classes that a religious change is inevitable, but what that change is to be, or how effected, is not so clear. The reform movement is recognized, is welcomed, and is demanded, but by what means a religious reformation is to be effected, or what the religion of Italy should be when truly reformed, these are matters not clearly apprehended. Religious questions, however, are being more and more discussed. Secular journals are occupied more with plans and schemes of religious reform.—Everything indeed indicates that a religious change is anticipated, and that shortly; hence the great importance of doing at once what can be done for Italy's evangelization.

At present there is every possible encouragement to effort for spiritually benefitting Italy. All labor, whether by the evangelist, the colporteur, or Bible-woman, is richly rewarded, and in every part of the land these different agencies need to be increased a hundred fold.

Surely where there is such a field for spiritual cultivation as Northern Italy presents, there should be active, earnest, efficient agency in the work of evangelization,—not an agency to occupy it nominally, but to work it thoroughly, in every part. Great too is the responsibility of any agency undertaking to cultivate this field, for, in a measure, on the faithfulness and ability of such an agency just at present depends the question whether Italy is or is not to be evangelized. For instance, in the thirteen of the principal cities and towns of North Italy that I could name, places should at once be opened for preaching the Gospel; and thirteen good evangelists should be supported in doing this work in these different places. Besides these, twenty colporteur-evangelists are needed for the smaller towns and villages. Twenty-five evangelical schools should also be sustained; fifty young persons of both sexes should be in the process of training for evangelical teachers, and as many more young men for evangelists and preachers. This is a very loose estimate of

what is urgently demanded at the present moment. If the work of saving this land for Christ is to be undertaken according to its importance, not less but more agency should be set at work than I have above indicated. Whatever the amount, it would all be abundantly rewarded in the rich spiritual blessings that would result.

In that part of Switzerland running down into Italy, embracing the Lake Lugano and the northern part of Maggiore, called the Canton Ticino, there are many places where the religious reform movement has become general. Near Lugano there is a village with a population of some five hundred, where the priest has embraced evangelical views, and all his people, almost without exception, are with him. Four other priests in different parts of this same Canton have put off the priestly habit of the Roman Church, and are now preaching the Gospel to their people. In Switzerland, though the Bishop may excommunicate, he cannot deprive a priest of his living, or separate him from his flock, for the government sustains him. Hence there are priests who become enlightened, continue in their parishes, and preach in their churches.

As an interesting instance of this, in Stabio, a town of 2200 inhabitants, situated a little South of Lake Lugano, there is a parish priest who has been excommunicated for preaching the Gospel. The Bishop cannot, however, drive him from his flock; he therefore remains, preaches the Gospel in his church, receiving from the government about two hundred dollars a year. The sums he received when a priest of Rome for burials, marriages, &c., which amounted to as much more, he has given up since becoming evangelical. More than half of his people strongly sympathize with him, and among this number are the most influential in the place. Two of his brothers, one a judge and the other the principal innkeeper of the town, with their families, are among the most zealous for the truth. This priest I visited yesterday, and was delighted to find him a man of decided ability, with clear and evangelical views, and sincere love for the truth. He is a bold and independent thinker, and at the same time shows great frankness and simplicity of character. He appears a truly converted man.

The colporteur sustained by the American and Foreign Christian Union here at Lugano is very efficient, and meets with great encouragement. He has labored as Bible-colporteur in this Canton for two years, and knows perfectly the religious state of the people. He acts now as colporteur and evangelist, and has very great success. The Bible-colporteur at Codayno seems to be acting in the same capacity, as he has a little congregation of thirty or more every evening who listen to his exposition of the Scriptures. Another colporteur at Sondrio is doing a similar work. He finds a ready sale for the Scriptures, and the entire population very favorable to the truth. They earnestly request that a place for preaching should be opened, and an evangelist permanently located there.

At Ghemme, a town situated at the southern extremity of Lake Maggiore, where our colporteur at first met great opposition, the priests burning two or three of his Bibles publicly, there is now a remarkable demand for the Scriptures, the people indignant at their priests, and desirous for the truth.

THE HOME FIELD.

LOUISVILLE, Aug. 2, 1864.

DR. CAMPBELL—DEAR BROTHER:—The opening of the month of July found us anxious and engaged for the entertainment for our dear children. We desired to make the season one of pleasure and refreshment from the heated air of the city to the shady retreat of a pleasant grove in the country. We wished them to remember well the 4th, as containing a sentiment of patriotism not to be ever forgotten, but to grow up with their growth; and at this time of our trying political existence, to have it quickened into true and abiding loyalty. We tried to obtain omnibusses, but it was impossible, principally from the price, and then we asked for cars, but they could not be had, so many having been destroyed by the guerillas, and

in the employ of government. We had concluded to entertain the children in our school room on the 4th, when we were offered a place on a steamer, with six other schools, going up the river about six miles. We accepted this. It was a charming day. The children collected early in the morning.—The parents of many were present. Some families brought their baskets of provisions. That there might be sufficient for all, I purchased about $10 worth of bread, meat and cakes, with contributions made for the object. When under way, it was ascertained about 1,300 children were on the boat, besides parents and friends. We arrived in safety—were joyful with one another—partook of our refreshments with thanksgiving to God, and returned safely to our homes, fatigued but pleased. The children all seemed grateful and satisfied.

On the coming Sabbath I feared, the excitement being over, our school would be diminished; but no, it was rather increased. It has been increasing ever since. On this Sabbath I commenced the distribution of books. I had been giving to each scholar every Sabbath, for attendance, learning the Scriptures on the ticket, and bringing a new scholar to the school, a *blue* ticket; for five blue ones a *red* one, and for five red ones a useful book valued at 15 cents. This keeps up an interest, securing more attendance, and plants the Holy Scriptures more firmly in their minds. We have decided to attach a value of two cents to every red ticket hereafter, and receive them for books of my selection of different prices. By reason of the small-pox, and the organizing of another school, the Engine-house School was reduced to forty and fifty. It is increased again to over eighty.

I have sometimes felt a little discouraged at the apparent success at the Alms-house; but last Sabbath my wife walked there, and assisted. She said it was more interesting to her than any other school. I now preach almost every Sabbath at the Home of the Refugees, in connection with the school.—There has been a large number of soldiers sent here from Sherman's front; some seriously wounded, all suffering, many dying. My wife has been appointed a committee to visit one hospital where about 500 have lately arrived. She has some money given to her to purchase articles of food; and by her cooking, and otherwise preparing it and carrying it to their bed-sides, she raises up, supports, comforts, and I believe saves lives. She improves opportunities to speak of Christ to them, as the best of all support. One of the worst feelings they have to contend with is *home-sickness*: but as she acts so much of the mother to them, it gives them much relief. I have visited twice the boatmen on the river, distributing a large number of tracts and papers which I solicited from the Christian Commission Rooms. I have followed up my visits with the Roman Catholic woman and her almost blind daughter. I feel encouraged that Christ is taking possession of their hearts, and washing them in His blood.

I have placed two Bibles in two families, one Irish R. C., and the other a German. The German (the man) has been sick, and seemed much cast down, but when I gave him the Bible, he looked more cheerful, and said "Now I can read something that I like, and will do me good, and my family." In the other case, the Irish woman came a number of squares to tell me of her joy in having heard from her son in the army. She feared he was dead, and said he was fighting all the time, but yet well. I took this occasion of her great joy to speak of the goodness of God to her and to her son, and how much more wonderful His goodness to us all in giving His Son Jesus Christ to die for us, &c., and how we ought to love Him and trust in Him! Her little girl came with her, the only one who could read. To her I gave the Bible. The priest may interfere and take it away, but I will pray it may not be so.

Our city is under much excitement. Almost every day, in and around the city persons are shot. Buildings are burned, mostly Government warehouses, and almost all this is the work of rebels in the city. Our hearts would fail us surely if our confidence was not in God. But we believe He is at work for Himself, for his little ones in all this tribulation we are enduring. Pray for us.

Yours in love, J. M. L.

As the French Church in Philadelphia is partially supported by us, we rejoice to insert the following from the Presbyterian:

Our French population in Philadelphia numbers between three and four thousand, and has been ably supplied with the ministrations of the Gospel through the Rev. Mr. Fargues, of Montauban, France, during the last three years. When he left for his native land, the Committee wrote to the Rev. Mr. Arnold, of France, who has not yet replied in the affirmative. In the interim, the Rev. J. B. C. Beaubien, of Indiana, so long and so favorably known to Evangelical Christians by his labors among the French population of our land, kindly consented to supply the pulpit in Philadelphia. His labors among us have been widely diffused, and signally useful. We trust that he may be permitted to extend his labors among our French population, which is in great need of evangelical ministrations.

As an humble testimonial of their heartfelt appreciation of his labors, the members of the French church, through their Committee, have forwarded to us for publication the following letter:

Philadelphia, July 18, 1864.

Rev. J. B. C. Beaubien—Dear Sir: As a Committee of the French Church in Philadelphia, and in behalf of our fellow members, permit us to express to you the great pleasure with which our members have listened to your ministrations during the period in which you have supplied our pulpit. We desire to testify to the eminent fidelity and affectionate earnestness with which you have labored among us, amid many obstacles.—To a large extent we are dependent, from the nature of our situation, upon the fraternal sympathy of our brethren in other churches. This has been extended by the Presbyterians in sparing you to minister to the wants of the French population in Philadelphia. While we were destitute of the means of grace, you kindly entered upon a work of toil and self-denial in extending your ministrations over a widely scattered membership. In view of your return to your own church, we would thus express our hearty appreciation of your usefulness among us in the pulpit, in the family, and in the social meeting for prayer. No greater fidelity to souls, no clearer illustration of divine truth, could we desire or expect from any minister of the truth as it is in Jesus.

Yours sincerely in the Gospel,

Celestin Jacot, } *Committee*
A. H. Wirtz, } *of the Church.*

Our Italian Missionary in New-York reports his work, for the month of July, as prosperous. He spends much time in visiting from house to house, conversing on the subject of religion, and inviting the parents to send their children to his day and evening school and Sunday-school, also to come to the religious meetings. The whole number belonging to his day and evening schools ranges generally from 90 to 100. He speaks of the "church meetings" as well attended.

Here is maintained a system of school and "church" instruction by an humble, godly foreigner, in an unostentatious way, at little expense, but of immense importance. It takes near one hundred children from all the ignorance and vice of the streets, and teaches them letters, morals, and religion. It then sends them into active life as American citizens to extend these good influences, instead of scattering "firebrands and death." When one set passes away another takes its place, and thus a fountain of good is kept pouring forth its healthful waters.

Our French Mission in Maine.

Rev. E. N. Raymond writes encouragingly of his work at Fort Kent, Me. He hopes that, during the last month, two or three have been brought to the Saviour, and will soon make a public profession of their faith. His Sunday-school is prospering, and he intends soon to establish a free school five miles from Fort Kent, under a teacher who can give instruction in both French and English.

MISSIONARY INTELLIGENCE.

GREECE.

We have received, too late for insertion in this No. of the "Christian World," a report from our "Bible-man" in Greece of his second tour for the sale and distribution of the Scriptures among the Greeks and others in Greece and Turkey. He travelled five hundred miles by sea to Volo, and two hundred miles by land to Janina, the capital of Epirus, opposite the Island of Corfu. He was absent two months from May 4 to July 6. He speaks in terms of encouragement as to past and the prospect of future success in this work. He says, "I met with no less than nine different nationalities, four European and five Eastern, and sold Bibles in as many different tongues."

MISSIONS OF THE A. B. C. F. M.

Madura.—Mr. Capron reports the admission to the church of a woman somewhat advanced in age, a convert from Romanism, who, with her younger son, had endured, from an elder son and others, very bitter persecution. He felt much interest in the case, and was very deeply impressed, when, notwithstanding all she had suffered, and might still suffer, she came forward to profess her love to Christ, and his "moistened hand rested upon her wrinkled forehead," baptizing her into the name of the Father, Son and Holy Ghost.

Eastern Turkey.—The general letter addressed to the Board by the Annual Meeting, has the following:

"You will rejoice with us, in reading our 'tabular view,' to see the rapid and uniform growth of religion and Protestant civilization in this land; but there is a development too subtile for figures to tell, and too delicate for the pen to describe, which the Bible is unfolding in society here. The sum of results must not be sought in any written document; they will only be fully brought to light in the revelation of all things at the last day."

Nestorians.—Mr. Rea, writing April 19, says: "We have been deeply afflicted in the death of Deacon Joseph, of Degala, which occurred on Thursday last. His well-balanced mind, his fine scholarship, the solidity of his Christian character, his many remarkable and excellent traits, his eminent services in connection with the press, especially the very important assistance he rendered in translating the Scriptures of the Old Testament from the original Hebrew, all contributed to endear him greatly to our mission, and make him at once one of the most graceful pillars and brightest ornaments of his nation."

In regard to the relief hoped for from persecution, Mr. Rea remarks: "Nejef Ali's mission here, to protect our Nestorian Christians, has proved a miserable and contemptible failure. Persian-like, he has proved treacherous, and in his turn become one of their greatest oppressors."

CHINA.

Preaching in Pekig.—*Help Needed.*—On the 6th of April, Mr. Blodget wrote from Peking, remarking that a room in his house had been opened for preaching, and stating: "This room is filled daily by attentive hearers. At present Mr. Burns [of the English Presbyterian Mission] comes in with me, and we address the people by turns.—The open proclamation of the Gospel in this city is a new thing. So far as I know, the Roman Catholics have never opened their doors for the masses of the people to come and hear the word, and they, in consequence, remain in utter ignorance of revealed truth. They are eager to hear what this new doctrine is. Unless the rulers interpose and forbid us to go forward, a most important work is before us—to publish within the four walls of this great and wicked city the Gospel of salvation."

Ningpo.—To the Presbyterian Church at an out-station near Ningpo, forty-one members have been added the past year. That church now counts two hundred members, has two native pastors and four licentiates, graduates of their boarding-school. Surely the fruits are beginning to appear in China. Hundreds are uniting with the different churches in China each year. "The field of labor at Peking opens beyond all expectation."

SYRIA.

Letter from Mr. Samuel Jessup, May 20, '64.—Mr. J. speaks of a Moslem Sheikh who discusses Protestantism freely in the streets of Hums, confuting the Greeks out of their own Scriptures. He has for this been cruelly beaten by his father, but says, "If it is the will of God, I can bear it."

DAKOTA MISSION.

Report from Fort Thompson.—*Education—Letter Writing.*—During a part of the year, we could have no school, for want of a school-house and books; but for six months we had a flourishing school, under the guidance of Messrs. Cunningham and Pond. It averaged over one hundred scholars per day, and when the Indians were mostly at home, one hundred and fifty, which was as many or more than could be properly accommodated. For regularity and application the school was all we could ask. The desire to learn to read and write has been very great. Some who could not attend school have learned at home. I think one hundred have learned to read intelligently, and twenty-five or thirty to write legibly, during the year, at this place. One motive to the acquiring of knowledge, which they never much felt before, has been that they might have communication with their friends. The three hundred in prison at Davenport, a large number acting as scouts in Minnesota, and others scattered at different places among the whites, could only be heard from by letter. As Indians have fewer objects to interest than white people, family ties are generally stronger. Our mail, once in ten days, has seldom brought less than one hundred letters, and often two or three hundred, for the Indians. It is a strange sight to see these wild people, who but yesterday knew not their letters, and persecuted every one who undertook to teach them, now rushing to the office on the arrival of a mail, and there, with fixed eyes set within the shade of their dusky blankets, watch so intently the giving out of letters.

Religion.—When we look at the religious condition of these Dakotas, we find a marked change from any former year. As a community, we see them now a Sabbath-keeping and a church-going people. Though there are those who make no pretensions to Christianity, and a few who oppose it, they are in the minority, and the tide sets strongly against heathenism. It is seldom, now, that we hear the conjuror's rattle, the magician's cry, the reveller's song, the bloody war-whoop, or the unearthly howl of the demoniac worshiper. Forty were received to the church on profession during the year. and twenty-nine by letter from the church at the Davenport prison. The present number of members is 222.

In a letter sent with his report, Mr. Williamson writes: "We had a very pleasant communion season last Sabbath, when I baptized and received to the church twenty-one persons. The day before, I united fifteen couples in Christian wedlock. It was a novel sight, as a number of them were grey-headed, and had been married, after the Indian manner, till some of them had grandchildren. They were mostly converts who had been released from the Davenport prison. I thought it important to get even the old people to set an example of proper marriage before the young."

From most of the above Missions come earnest appeals for more laborers. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

FROM MISSIONS OF VARIOUS SOCIETIES.

Unanswerable Question of the Heathen.—The Rev. E. Porter, a missionary in India, attended by a native evangelist, has lately traveled seven hundred and twenty miles among the Toloogoos in the district of Hyderabad, visiting upward of ninety towns and villages. He reports that: "The people are low in worldly circumstances, and great toddy drinkers. They are, however, free from prejudice, less wedded to caste, and far more willing to listen to the Gospel than the people of other districts in Toluga.—When they heard the Gospel, they asked: 'How long have your people known this way?' and when told hundreds of years, they replied: 'Why did you not send us instructors before, to tell us of this good way?'"

A VETERAN SAINT.—About eight years since, Isaia Papehia, converted under the ministry of Rev. William Gill, left England to return to his island home—Rarotonga, one of the Hervey Islands, South-Seas. The Missionary Magazine and Chronicle says:

"We have, in the case of Isaia, a striking confirmation of the promise: "Instead of thy fathers shall be thy children." He now fills the station formerly occupied by his friend Mr. Gill, at Arorangi, and guides and instructs his countrymen in the way of truth. Isaia also tells us, that his venerable father, Papehia, is still living; and few of our readers will need to be informed that this good man, more than forty years since, was honored to introduce the Gospel to Rarotonga, then a dark land, inhabited by cruel men. But, amidst all the perils which awaited him, he swam from the vessel to the shore, not counting his life dear to him, so that he might make known to the untutored and degraded people the glorious tidings of redeeming love. Great has been his reward! The entire population has long since embraced Christianity, and more than one-third of the adults are approved members of the Church of Christ. Great also must be the joy of this aged veteran in beholding his son laboring in the same blessed cause, and gathering like fruits unto eternal life."

ASIA.—*A New Missionary Field.*—Messrs. M'Gilvany and Wilson, of the Presbyterian mission in Siam, have made a visit to the kingdom of Lao, a dependency of the kingdom of Siam, going as far as Chieng Mai, the capital, situated on the river Menam, about latitude 19°. They find an open door for missionary operations, among a people of more character than the Siamese, and probably greater numbers, with the king favorable, and the people less prejudiced against Christianity than most Eastern natives.—They have no printed literature, but the language is of the same stock with the Siamese, only written in a different character. It is said that a Siamese book in Lao characters would be intelligible to the Laos. The ground is entirely unoccupied by missions, and the gentlemen at Bangkok are anxious to enter the field without unnecessary delay. It would not take a year for a Siamese missionary to learn it so as to preach and begin to translate in pure Laos.

——— Aintob is indeed a wonder in missionary history. Last Sabbath (April 10) we saw 1,101 persons—old women and grey-headed men, and maidens and wives, as well as children—in the Sabbath-school, on a rainy day. There must have been more than 1,200 in the forenoon congregation, and nearly as many in the afternoon—as good listeners to preaching as I ever saw. The senior pastor, Krikore, and his associate, Polat Avedis, are certainly men who would be deemed remarkable any where. There are thirteen young men in the theological school, of whom eight now complete their course, and are to be licensed as preachers.—*Letter from Dr. Wood.*

——— The Times of India, the most able secular paper of that country, thus discourses of Protestant missionaries:

"When a native asks himself what party among Englishmen is it, which has most intimately mixed among them, most painfully mastered their language, most humbly sought their intercourse, most freely sympathized with their condition, most patiently borne with their infirmities, and most readily seen and rejoiced in their excellencies and virtues; what must be the answer? Will it be, the gentlemen who, as Educationists, have recently made their appearance in India with very loud professions of respect for the native religions, but very little proofs of respect for the natives themselves? Will it be the gentlemen who have never scrupled to use them for their own purposes, and to cast them on one side when those purposes were accomplished? Who have made a great show of reverence for what they reverence less than they used to do, but have not scrupled to support public writers who have consistently denied their political rights, outraged their social feelings, and branded as hypocritical ostentation even their very charities and liberalities? No! it will be the men who, as missionaries of a faith which they need not receive if they will not, have come among them only to bless and to benefit: who have sacrificed 'health, peace and competence,' success in life and the comfortable reputation of being useful members of society, to what many think a chimerical enterprise, but what they think is for India's highest good; who have always embarrassed their own influence among the natives by persisting in teaching, together with that which all confess to be valuable, truths which they feel to be more valuable still; who have never basely kept back that religious instruction which the natives are taught by secular friends to consider 'the pound of sour,' from fears of possible resentment or the low reasons of selfish expe-

diency; who have nothing to gain by their sojourn in India but obloquy, disease, and death; and have gained nothing, either of its wealth or its honors. These are the men against whom our Secularists are instigating the natives of Bombay to rise and petition. No wonder the attempt has broken down, and covered its unhappy proposer with utter discomfiture."

THE BULGARIANS.—Owing to the high expectations formed of the Bulgarians, many of those who have looked with the brightest hopes to this portion of the field, have been grievously disappointed. This is simply because the motives and attitude of the people were from the first entirely misunderstood by them. The supposed religious movement of the Bulgarians was purely a political one; and this must always be borne in mind to appreciate the labors of the missionaries amongst them. Still, wholly indifferent as the people are to religious truth, the movement cannot be said to be fruitless, as it has stimulated a desire for education among all classes. The schools are well sustained, and a large number of Bibles and other books have been sold to the people.

MURDER OF MISSIONARIES.—Two of the Presbyterian missionaries in Northern India have recently been killed by natives. The first was Mr. Janvier, struck down by the club of a fanatic, who had no prejudice against him, but had vowed to kill a European on account of an insult he had received from a white man. Mr. J. was so amiable that he had won the affections of even the heathen priests, as is shown by the following communication from those of them connected with the Temple of Amritsur:

"We have heard the circumstances of the death of the heroic missionary gentleman who fell by the hand of a reckless Akali, at the venerated town of Anundpore. We are all extremely grieved at this mournful event. The missionary gentleman was possessed of affable manners and an excellent disposition. He was killed by the hand of an unworthy person. Being grieved at this untoward occurrence, we all remember it with great sorrow. The gentleman's children, in consequence of his death, must have been brought into great distress. Therefore, by way of assisting the children of the heroic gentleman, deceased, we give 100 rupees out of our own pocket, and with sincerity of heart we pray our venerated Guru that, besides the punishment the murderer receives from the government of the country, he may receive additional punishment, as the reward of his deeds, from the venerated Guru."

The other was Mr. Loewenthal, a Polish Jew. He was one of the most eminent Oriental scholars in the world. Fleeing his country about 1850, because suspected of too much patriotism, he appeared in the streets of Princeton, State of New Jersey, as a pedler of jewelry, &c. In stature a dwarf, he had a fine head and brilliant mind. A retired clergyman took him up, and secured means to educate him at Princeton.—Instruction and counsel and sympathy were blessed in turning him from a bigoted Jew to a devout Christian. He became a missionary of the Presbyterian Board. Few have excelled him in ability or effort. At his own request he was sent to Pashwur among the Affghans, where he hoped to find traces of the "lost tribes." Mr. L. was in the habit of rising before light, and walking about his grounds. His servant, who, with a musket, was guarding the premises against thieves, shot him in the gray of the morning—he says, mistaking him for a thief. It is regarded as a murder, and the perpetrator is arrested and to be tried.

DEATH OF ALEXANDER ISRAEL SAPHIR.—This eminent missionary is gone. He was a Hungarian Jew of much learning and great influence. He desired to read Shakspeare in the original, and began to study English. This led him in 1843 to the newly established English Church in Pesth. He was impressed by the truth and converted. His wife, two sons and three daughters also became Christians, and all united with the church. It was a blow to Judaism from which it has not recovered. Such was Saphir's influence among his brethren that his conversion led many of them to read the New Testament and come out from their darkness into the true light. Such was the effect of Saphir's simple Gospel preaching as to lead the learned Protestant clergy of Pesth to preach "the doctrines of grace" more clearly and pungently, and many have been added to their churches. The whole Saphir family has been a missionary family.

The eldest son, on a bed of sickness in 1846, began a school for Israelitish children,—for fourteen years it averaged 300 scholars. We have not space to go further into the interesting particulars of this most useful family, but they are a wonderful commentary on the eleventh of Romans.

Bramin Philosophy.—Men of mind are needed to meet the theories of heathen philosophies, as well as to answer the questions of children in Christian lands. And it is no matter of minor importance that it be well done in both cases. The welfare of souls may hang on a skillful reply. Take an example:

In December, 1863, at Khairabad, when our native helper pressed individuality of consciousness and suffering, etc., as an argument against pantheism, the reply was substantially: "Yes, it does *seem* as though souls were individual and independent; but that is a deception. You see these twelve earthern pots filled with water, in which the sunshine is falling. It looks as though there was a sun in each; but it is not really so. These are all modifications of the one sun. Thus is it with the soul."

"Yes; but I have pain and pleasure, etc., that you don't have, and thus individuality of suffering argues separate existence of souls," rejoined the preacher.

"But look," replies the pundit, "if you shake the water in one of these pots, don't you see how the sunlight in it is disturbed seemingly, while in all the others it is quiet? etc. Thus the appearances are that one portion of soul is disturbed while another is not."

"Yes; but this supposes pain in the Deity."

"Not at all: for it is only when ignorant that we think *soul* is really disturbed. You see those sunbeams do not really dance in the individual water-pot. It is only from their contrast with matter, in the form of that water, that the sunbeams seem disturbed in portions; but they are not really so. This is ignorance and deception, and liberation from this ignorance is the great object of life."

NEWS OF THE CHURCHES.

It seems that a section of the English Church has not only established a nunnery (as noticed in the second article of the July No. of the Christian World) connected with a splendid Episcopal Church in the west end of London, but also a brotherhood of monks at Norwich.

One of these Church of England monks has got new light and made further progress even into the arms of the "Mother of Harlots," and thus announces the fact in a letter to the "Universe" newspaper:

ST. JOSEPH'S RETREAT, HIGHGATE, N.

To the Editor of the Universe.

Dear Sir,—I am so delighted with the article in your paper, on that impious wretch, Garibaldi, that I will use all my influence to circulate your valuable paper, especially among my Angelican friends.

I have only just been received into the Catholic Church, though my friends with myself always admired the Sovereign Pontiff. I can assure you there are many Angelicans who revere the Holy Father, and entertain great affection and esteem for so great a Pontiff, and their prayer daily is that the enemies of the See of Rome may soon be put to confusion.

You will be surprised when I tell you that I was a monk, and the Novice Master of the Anglican Order of Benedictine Monks at Norwich.

Thank God and our Blessed Lady, I am now a Catholic, and a child of the Father of the Faithful. Soon I hope to become a religious.

I am now on a visit to the Passionist Fathers, they who have done so much for the conversion of souls, and whose daily prayers are for the conversion of our unhappy country. I have indeed, been edified by the holy lives of the religious, and the manner in which they keep the rules of their holy founder, Blessed Paul of the Cross. I pray God that my former brethren in the Anglican Church may become members of this Holy Order, which God has raised up for the conversion of England. I ask the

prayers of all the readers of the *Universe* for the conversion of the Benedictine Monks at Norwich to the Catholic faith, and also for many of my friends at the University of Oxford.

I greatly admired your articles entitled "Pius IX. in Rome and Garibaldi in London," and "The Drama of Aspromonte and the Comedy of London," in last week's *Universe*.—I am, yours in Jesus and Mary,

May 9, 1864. Br. Bebnard,
Late Novice Master of the
Anglican Order of Benedictines.

P.S.—I especially ask the prayers of the readers of your paper for the Rev. Dr. Ignatius, Supr. of the Anglican Benedictines.

By his request for the prayers in the postscript for "Br. Ignatius, Supr. of the Anglican Benedictines," (the Norwich order), he would intimate that the eyes of the good Br. are not yet opened to the glories of Rome. His solicitude is uncalled for—the prayers are probably in the course of being answered before they are offered, as may appear from the following.

Pilgrimage of Protestant Monks.

The monks of Norwich recently made a pilgrimage to the celebrated well of St. Walstan, at Bawburgh, whose waters are supposed to have wonderful properties. The "brethren" with the whole of their "regalia" in a cab, left Norwich quietly until the city was left some distance behind them, and then, having robed themselves in gorgeous vestments, an acolyte bearing an immense brass cross, proceeded, singing hymns, to their destination. Before each village church, prayers were said, and by the time they reached the village of Bawburgh their numbers had increased to about seventy individuals, and the procession had an imposing appearance. Beneath a gorgeous canopy Father Ignatius, who was clothed in a gold and white satin cope, and surrounded by the "brethren" of the order, bearing a great variety of banners, and followed by three little children, bearing the banner of the Guardian Angel, proceeded to the holy well, where, with candles burning, censers swinging, and amid fumes of incense, the superior sang aloud, "We praise thee, O God!" the audience falling on their faces to kiss the holy earth, after which they were all sprinkled with the water, singing, "Sprinkle me, O Lord, and I shall be clean," etc. The well was then incensed, and a large number of candles lighted, and, after a short lecture by the "Father," vespers were begun, and the scene was very imposing, and, doubtless, entertaining to the rustics. The services concluded, a perfect rush took place for the moss, and every scrap was torn from the well. The procession then returned to Norwich. It is understood to be the intention of the monks to visit all the "saints'" relics in the country. —*Bury and Norwich Post.*

LOCAL PROTEST AGAINST PAPAL AGGRESSION.

The Rev. Dr. Armstrong, formerly distinguished for his efforts for the conversion of Romanists at Bermondsey, is now rector of Burslem, in Staffordshire. In that capacity he has lately circulated the following placard:—

BISHOP
OF
BIRMINGHAM!!

Perceiving a Notice in my Parish that some person or other calling himself the Bishop of Birmingham, is to do so and so, and so and so,

I HEREBY GIVE NOTICE

To my Parishioners, that the person assuming that title is a

LAW-BREAKER
AND
IMPOSTOR!!

There being an Act of Parliament against the assumption of such title.

I also remind my Parishioners of the Popish Bishop's Oath—

"All heretics, schismatics, and rebels against our Lord the Pope, I will persecute and attack to the utmost of my power."—*Pontificate Romanum.*

PROTESTANTS

May judge what they might expect if there were a *real* Popish Bishop of Birmingham.

J. E. ARMSTRONG, D.D., L.L.D.,
Rector of Burslem.

What must be more perplexing to the "Bishop of Birmingham," as also to "the Archbishop of Westminster," is, that while they feel the law of man to be against their disloyal proceedings, the law of God is against their religious doctrines, and therefore silence is the only answer they can give to the charges against them as law-breakers and teachers of heresy.

THE LAWS OF THE CHURCH AND OF THE KING.

An Italian paper announces the arrest of Cardinal Morichini, Bishop of Iesi, on a charge of having, under the pretext of confession, instigated the cantonal judge of that town to retract his oath of fidelity to the king, swear allegiance to the Pope, and nevertheless retain his post, in order to administer justice in the interest of the Court of Rome. One of his canons, named Pianetti, was arrested with him. The authorities took the precaution to arrest him at midnight, but a large crowd assembled outside and greeted the Prince of the Church with hisses.—*Post.*

Let not the conscientious prelate be unjustly condemned. In all this he only did his duty to his supreme sovereign the Pope. It is the law of the Romish Church that whatever secures the authority of that Church must be promoted, no matter by what agency; and that perjury, deceit, sedition, treason, become not crimes, as they are in civil relations, but, indeed, virtues of a high class. Protestant nations, and England just now especially, should discriminate, and while they admire all professional devotion to God's glory in this Italian archbishop, or in our Cardinal Wiseman, they must not forget that such virtues are fatal to the well-being of mankind, and are, therefore, though virtues in Romist eyes, dangerous vices and crimes, notwithstanding, in our eyes. Their ways are not our ways; that is all the difference.—*Bulwark.*

MISCELLANEOUS.

Temperance.—On this subject, so vital to the very dearest interests of man, both for this world and that which is to come, we are glad to see some increased solicitude manifesting itself.

In the British Parliament.—The introduction of the "Intoxicating Liquors Bill" by Mr. Lawson, though it was lost by a large majority, is hopeful; because it was the occasion of spreading before the country important and appalling facts and also facts of encouragement. Of the former class these are a few:

"According to the last census there were 20,000 persons in goals, 125,000 in workhouses, 24,000 in lunatic asylums, 11,000 houseless persons, 23,000 in charitable institutions, and 889,000 in receipt of relief in England and Wales alone, and the evidence showed that the great proportion of these people were brought to this state by drunkenness." Of the latter class we extract the following:

"The Committee for the Suppression of Intoxication reported to the General Assembly of the Church of Scotland in the year 1849 that intemperance increased in proportion to the number of licenses that were granted, and that where there were no licenses there was no intoxication. In thirteen parishes in the South of Scotland, with an aggregate population of about 8,000, in which there were no drinking shops, order and peace prevailed, and the poor-rates were on the lowest scale; in eight other parishes, of about equal population, in which there were twenty drinking-shops, there was an unusually large amount of pauperism and crime. In the parish of Humberstone, in England, strong drink had never been sold, and there was not a pauper in the parish; and at Hutton Mile and at Saltair, which was built by Mr. Titus Salt, similarly beneficial effects had followed the exclusion of the liquor traffic. Landlords were perpetually using the power which they possessed to prohibit the establishment of drinking houses on their estates. Last year the hon. Member for Devonshire said that there was

not a proprietor of land who did not stipulate that no beer-shops or public-houses should be erected upon their estates without their consent."

Such facts, presented with the calm, judicious, and unflinching earnestness of Mr. Lawson, cannot fail of a good effect. These of this year will prepare the way for a better reception of others the next year, and will lead to a more careful investigation and to a more full presentation of facts. Thus will the tide of influence rise and press as it did in the great English anti-slavery reform, until government patronage and sanction of this giant destroyer, intemperance, in Great Britain, will be borne down and reversed.

In Ecclesiastical Bodies of the United States.—We are gratified also to hear, from our great State and National ecclesiastical bodies, the notes of alarm sounded out. We are not glad there is occasion for warning; but knowing that the evil is in certain quarters increasing fearfully, we rejoice that these great bodies, representing the best part of the nation, are alarmed and say so. It is sad that from the inefficiency of past efforts and other causes, we are now so uncertain about a policy for the future; but it is hopeful that when the flame is evidently kindling, so many see it and cry *fire!* It shows they are looking on; and we know good men will not long behold the desolation spreading, without devising a policy.

The New-York State Inebriate Asylum.—We do exceedingly rejoice over this noble effort—which *has a policy*—this first institution of the world for the care and cure of this most wretched class of miserables, the besotted inebriates. It has not yet gone into operation, but the effort to secure a charter and funds for it, has caused such a diffusion of light on the subject by its able and indefatigable founder, Dr. Turner, endorsed and aided by about 1,500 physicians, and by many other men of marked influence in the State of New-York, that other States and countries are now moving to establish like institutions. This is true of Massachusetts, Illinois, Indiana, and Wisconsin, either by individual or State action; while England, Scotland, Holland and Denmark are moving in the same direction, and Switzerland has *begun the work* of erecting an asylum.

Our joy in this mighty movement is not solely on account of the cures which Dr. Turner expects from the treatment in these institutions, but yet more on account of the facts which will be spread before the world by them, and the principles they will announce to stir and guide the world to take such precautions that the coming generation shall not present such a proportion of her finest and most genial spirits so bleared and blasted and brutalized, that for the comfort of dearest friends, as well as their own cure, they must be torn from all domestic connections, and shut up for years like maniacs. Although the New-York Institution has not gone into operation, no less than 7,245 applications have already been made for admission, probably from the wealthy classes almost exclusively. What a commentary upon the condition of our country! this 7000 fold utterance of the confession "We are drunkards!! drunkards beyond self-control!!!" This expression is called out, too, by the mere hope that there is a remedy, before the system has gone into operation. It comes spontaneously from the richer classes, able to pay for treatment. What then must be the whole number of all classes, and in the various stages of indulgence, marching towards the drunkard's grave! and how imperative the necessity that some policy of prevention be adopted by the sober, that thousands of the rising generation march not in the same path!

We are gratified to learn that at an enthusiastic class-meeting held in the President's lecture room, on the evening of the 23d ult., a Temperance Society was started in the Freshman Class of Yale College, and that the names of about sixty—nearly one-half the class—were immediately affixed to its pledge, with a good prospect of future growth. In these days of redoubled temptation, the hearts of all who have sons in college there, will be cheered by such a symptom of moral health in the university.

BOOK NOTICES.

Heavenly Hymns for Heavy Hearts. Sunshine for Gloomy Hours. The Good Steward; or, Systematic Beneficence, and The Five Gifts, are the titles of four little books just issued by the Presbyterian Board of Publication.

So far as we have examined, we should judge all of the above well adapted to the purposes for which they were designed.

Systematic Beneficence seems a thorough discussion of the doctrine, the duty, and the blessings of giving.

Heavenly Hymns for Heavy Hearts comprise some of rare excellence. We would refer especially to those on pages 30, 36, 108, 190, 143, 141, 16, 151.

The Five Gifts and Sunshine for Gloomy Hours are for the little ones, and will doubtless impart both pleasure and instruction.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JULY TO THE 1st OF AUGUST, 1864.

MAINE.

Limerick. Mrs. 'Hannah Eastman for L. M. of Henry H. Eastman,.....$20 00

NEW HAMPSHIRE.

Gilsum. Cong. Ch., by Amherst Haywood.....9 50
Lyme. Cong. Ch. & Soc.,.....25 47
Littleton. Cong. Ch. & Soc.,.....17 87

VERMONT.

Manchester. Cong. Ch. & Society, $50 of which by H. K. Corning,.....136 60
Newbury. Cong. Ch. & Soc.,.....34 73
St. Johnsbury. E. & T. Fairbanks & Co.,.....200 00

MASSACHUSETTS.

Newburyport. From Miss Eliz'b'h Wheelwright and others for Rev. W. Clark, Milan, Italy,.....200 00
Leverett. To complete L. M. for Rev. Jno. Hartwell,.....8 32
Danvers. Polly Putnam,.....1 00
Woburn. Cong. Ch. & Soc.,.....57 04
Hinsdale. " " " 14 32
Boston. A Friend,.....6 00
Waltham. Trin. Cong. Ch. & Soc.,.....18 00
Mansfield. Orthodox Cong. Ch. & Soc.,.....8 00
Hatfield. Cong. Ch. & Soc'y, by John A. Billings, Tr.,.....60 35

CONNECTICUT.

New Haven. Individuals of the 1st Ch.,.....5 00
Greenwich. 1st Cong. Ch. in part of L. M. for Rev. W. A. Hyde,.....25 00
New London. First Ecc. Soc'y, by Rial Chaney,.....95 40
Colebrook. Osborn Stillman for Mission to Lima,.....20 00
New London. 2d Cong. Ch., by Richard H. Chapell,.....81 60
Greenwich. 2d Cong. Ch. & Soc.,.....74 14
Milford. 1st " " " 26 00
" Plymouth Ch. & Soc.,.....28 65

NEW YORK.

N. Y. City. A friend, 34th-st. M. E. Ch.....1 00
Port Richmond. Quarterly coll'n in the R. D. Ch., by Mrs. H. Lee Norris, Tr.,.....26 50
Tarrytown. Mr. & Mrs. H. F. Lombard, half yearly donation towards the support of a Missionary in Italy,.....200 00
LeRoy. Robert McVean,.....5 00
Ithaca. Legacy of Mrs. Sarah Bates, by Geo. D. Beers, Ex.,.....300 00
Rochester. Stock Dividend of the W. U. Tel. Co. of 42 shares,.....4,200 00
Griffins Mills. Cong. Ch., by R. M. Sandford,.....3 00
Poughkeepsie. 2d R. D. Ch., Rev. J. B. Jewett,.....25 30
Harlem. Ref.d D. Ch., Dr. J. L. Lord, to make Nicholas D. Herder, John H. Browning, Henry G. Hadden and Rev. John Page Pepper, L. Ms.,.....124 49
N. Y. City. 43d-st. M. E. Ch. in part for a L. M.,.....26 50
Williamsburgh. So. 2d-st. M. E. Ch. in part for a L. M.,.....24 40
Balston Spa. Union meeting in the Bapt. Ch. in part to make Rev. W. O. Holman L. M.,.....18 50
Geneseo. 1st Pres. Ch., Mrs. J. H. Haynes $4; T. R. Sinclair $2,.....6 00
Brooklyn. Clinton-av. Ch. & Soc., of which $30 by C. N. Kinney for L. M.,.....190 95
Plattsburgh. A friend of Missions,.....1 00

NEW JERSEY.

West Hoboken. Pres. Ch. Mo. Concert,.....6 00
Bloomfield. Pres. Ch., by G. B. Dodd, of which $36 to make Mrs. Anna M. Mussleman L. M.,.....116 05
Newark. Central Pres. Ch.,.....60 00
New Brunswick. Mrs. Mary K. How,.....25 00
" 1st Pres. Ch. Sab. Sch'l in part of L. M.,.....15 00
" Union Monthly Concert in 1st Pres. Ch. $50, others $10, which makes Rev. W. T. Beatty and Rev. J. W. Schenck L. Ms.,.....60 00

PENNSYLVANIA.

East Middle Creek. Pres. Ch.,---6 25
Lewistown. O. S. Pres. Ch., add.,---15 00
Philadelphia. Alex. Fulerton,---20 00
Lock Haven. O. S. Pres. Ch., Mrs. Mackey $5, Mr. Mackey $10, to make Mrs. Mary H. Mackey L. M.,---15 00
" Messrs. Scott, Boggis, Jones, Blanchard, Peck, Barnard, Stratton, Hepburn and Graffius $5 ea.; Marshall, Troxeel, McKinney, and others, $32 50,---77 50
Williamsport. N. S. Pres. Ch., Hall, Youngman, Lowe, Ardell & Wait, $5 ea.; Perkins Hotel $3; Campbell $2 50; others $22.50,---53 00
Muncy. O. S. Pres. Ch., Mr. & Mrs. Risk, which makes Master Jas. Boyd Risk L. M., $30; Mrs. Bowman, $30, which makes Ellie Bowman Musser L. M.; others $19, which makes Rev. Wm. Life L. M. in part,---79 00

MARYLAND.

Baltimore. Ladies' Christian Union Soc'y, Miss G. Vickers, Tr., by J. R. Drege, for Italy,---30 00

DELAWARE.

Wilmington. Hanover-st. Pres. Ch., by John R. Porter,---49 55

MISSOURI.

St. Louis. Mrs. Peters and Markham $5 ea.; Mrs. Home $2: Mrs. Carr, Shapliegh, Jones, Wilson, Hunter, Springer, Webber & Smith, and Misses Thomas and Adams $1 ea.; all for Festival of Indus. Schools,---22 00

ILLINOIS.

Springfield. 3d Pres. Ch. to make Rev. G. F. Birch L. M.,---30 00
Tonica. Cong. Ch.,---7 00
Lockport. Cong. Ch.,---6 55
Galva. Cong. Ch., Rev. R. B. Guild,---5 35
Chicago. New Eng. Ch., E. W. Blatchford, Tr.,---40 00
Aurora. Union Bapt. Ch., Mrs. Dr. Hance 50 cts., Mr. Moulton 50 cts.,---1 00
Elgin. Cong. Ch.,---7 25
" Ref'd Pres. Ch.,---1 17
" Bapt. Ch.,---6 25

INDIANA

Madison. C. B.,---5 00
Green Castle. Sab. sch'l of 1st Pres. Ch., one-half for Italy, and one-half for home,---6 62
Valparaiso. Pres. Ch. add. to $26 60 for L. M. of Rev. S. C. Logan,---1 35

OHIO.

Harmar. Cong. Ch. in9part,---8 90
Troy. Franklin Pres. Ch. in part,---27 95
" Main-st. Pres. Ch,---6 15
" Christian Chapel,---2 15
Cincinnati. E. Hathaway $25; S. Davis, Jr., and J. Goff to constitute Mrs. Sarah T. Goff L. M., $20 ea.,---65 00
" Messrs. White, Groesbeck, Sargent, Mitchell & Co., Fay, Lane, Irwin, Hill, Groesbeck, & Mrs. Melish, $10 ea.,---100 00
" Mrs. Matlack $3, (being $5 for Italy and $3 for home); Mrs. McAlpin $7 55; Dr. Taylor $7,---22 55
Marietta. Col. W. R. Putnam in full of his L. M., $10; Col. Mills and D. P. Bosworth, $10 ea.; Presid't Andrews, $6; Messrs. Whittlesey, Clines, Newton, Slocumb, and Mrs. Cutts and Irwin, $5 ea.; S. Newton $4 25; Prof. Andrews and S. Shipman $4 ea.; Messrs. Rosseter, Fischer, Parker, Cadwallader, Skinner, Gates, Hart, and Holden $3 ea.; W. Foy, Tenny, and W. P. Foy, $2 50 each; Messrs. Follett, Woodruff, Wells, Nye, Westgate, Fish, Shaw, Barber, and Hart, Mrs. Slack, Hildreth, and Woodbridge, $2; Prof. Maxwell, $2 85; Mrs. Dabela, $1 25; Messrs. Eels, Rosseter, Evans, Thomas, Shipman, Stanley, Hart, Eels, Slocum, Hildreth, and Tenney, and Mrs. Stewart, Knowles, Cram and Goddard, $1 ea.; Mrs. Graves $1 25; D. Adams 60 cents; Messrs. Thomas, Stone, Brigham, and Bosworth, and Mrs. Deeble and Judd, 50 cts. ea; Mrs. Hovey 25 cts.,---157 95
Cincinnati. Messrs. Miller, Davis, Goldsmith, Crawford, Kemper, Probasco, Neff, Breed, Naish, Owens, DeCamp, Tuttle, Murdock, Swasey & Co., DeCamp, Stewart, Marsh, Melish, Taylor, Mores, Gordon, Hanshell, Newton, Morrison, Fletcher, Gordon, and Mrs. Moore, McLaren, Aydelotte, Garrett, Casicly, Foster, and Harrison, $5 each,---165 00
" Messrs. Harbaugh, Harding, Sayler, and Mrs. Campbell and Misses Hooker and Crane, $3 ea.,---18 00
" Messrs. Richardson, Baldwin, Guy, Spinning, Haskell, Williams, Walker, Bannister, Mrs. DeCamp, Shiletto, Carpenter, Niles, Keck, Rankin, Walton, Witmer, Butler, Marsh, Wilson, Gray, Peters, Bice, and Smith, $2 each,---46 00
" Messrs. White, Whatson, Maddox, Wishire, Mrs. Rive, Ewing, and White, $4 each; Mrs. McArthur $1 55; Mrs. Gove, $1 50: Mrs. Schwan 95 cents; Mr. Patrick 76 cents,---32 76
" Messrs. Newhall, Allen, White, Ralston, Thomas, Ball, Bonsale, Cook, Brownell, Mrs. Tait, Weston, Gray, King, Eagleston, Patterson, Galway, Hart, Smith, Justus, Rambo, Kimball, Dickson, Worthington; Blackman, Applegate, Batchelder, Misses Davis, Steer, Harris, and Bauman, $1 each,---30 00
" Mrs. Jones, Davenport, Foulds, Ellis, David and Carson, 50 cts. ea.; Mrs. Fogle and Henning 25 cts. ea.; J. Martin, 20 cts.,---3 70
Dalton. Pres. Ch.,---19 85
" M. E. Sab. Sch'l,---1 60
Orrville. Individuals,---4 85
Fredericksburg. U. Pres Ch.,---9 90
" M. E. Ch., Individuals,---2 10
" Pres. Ch. $24 60, and Pres. Sab. Sch'l $2 60, in part to constitute John Dunham L. M.,---27 20
Apple Creek. Pres. Ch. in part to constitute Robt. Hackett L. M.,---23 65
Tallmadge. M. E. Ch., Individuals,---1 75
" Tallmadge Benev. Asso'n in part, which constitutes Rev. S. W. Segur L. M., and Rev. Luther Shaw part L. M.,---42 90

MICHIGAN.

Three Rivers. 1st Pres. Ch.,---17 50

IOWA.

Iowa City. Benj. Talbot,---5 00
Des Moines. W. S. Gilman, Jr., for Peru and home, and for L. D.,---100 00

THE

CHRISTIAN WORLD.

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THE GOSPEL FOR THE SPANISH RACE.

While American Christians have long been striving nobly to Christianize numerous heathen nations and tribes, even the mostr emote, ignorant and insignificant in influence and in numbers, they have been almost entirely negligent and indifferent towards twenty millions of people on our own continent. Those twenty millions chiefly speak one language, and have been living, during the last half century, under republican institutions, copied from our own, looking to us with the highest respect and warmest friendship, soliciting our coöperation in sustaining the great cause of human liberty, and persevering in desperate struggles with insidious and powerful enemies, domestic and foreign, who are also our own enemies, and irreconcilably opposed to our institutions, principles, and prosperity. Those people, too, are not barbarians, but possess many of the means necessary for the diffusion of such information as they need for the improvement of their social condition, the development of their immeasurable and inexhaustible natural resources, the security of free government in this New World against all foreign encroachments, and, above all, for the triumph of evangelical religion. In addition to all these inducements offered us to engage in a great and glorious Christian enterprise, about twenty millions more, in Spain and her remaining colonies, are so intimately connected with the Spanish Americans, by identity of language and the sympathies of a common origin, that the beams of Gospel light, diffused here in the Spanish tongue, would soon be reflected around the world.

The question might well be asked of some of those men among us who believe that Anglo-Saxons are the most intelligent, practical, energetic and efficient branch of the human race, how it has happened that these twenty millions of people in the Spanish-American Republics have as yet been so neglected, that they and their countries are almost entirely unknown, even to most of our wisest and best fellow-citizens? How would such men feel, if once brought to see the causes of their ignorance, and of their indifference and flagrant neglect of a high duty,

which have been the lamentable practical results? The causes are, in part, the habits of reading books on far less important topics, and some useless or injurious, as fashionable fictions; the undue importance given to European politics; the assumed idea of degeneracy in certain races; and the insidious efforts of Jesuits and their coöperators, through the press and otherwise, to misrepresent the character, condition, capacities, designs, and prospects of Spanish-American Republicans.

This last cause is worthy of particular consideration; but full justice cannot be done to it on a single page or two. We refer to Jesuit intrigues and Romish machinations, including the various forms and ways in which false impressions have been made by artful and designing men, trained to deceive, skilled in artifice and plausible pretences, watchful of opportunities, and provided with agents and agencies of all kinds—some of them dupes, others hired profligates, but all ready to do what they are bid.

And what would those men think, who call themselves intelligent, and whom others call virtuous American citizens, or even eminent Christian philanthropists, if told that the false views which they entertain of Spanish-Americans have been injected into their minds by Jesuit intrigues and impostures? Will it raise Anglo-Saxon intellects in the opinion of posterity, when history shall record the agents, ways and means by which such childish ignorance, discreditable indifference, and culpable neglect of twenty millions of our natural friends on this continent have been fostered and perpetuated during half a century? Had we but exercised common sense, we could not have failed to realize the call made by our own interests, the cause of freedom, and the higher claims of religion, and to have seized the splendid opportunity offered us, to engage with heart and hand in the noble, the magnificent work assigned us by divine Providence, and enter, like Christian Republicans, on the evangelization of a whole race. But no! Victims of the calumniating, hypocritical and intriguing Jesuits—the serpents in the American Eden—we have to answer for the results of our criminal negligence, and to suffer many evils of our own in consequence. But the Spanish American patriots have been the gainers in reputation from our neglect; for they have done all they could alone—and that has been much, though far less than would have been accomplished with our coöperation. It is now late for us to begin, but not too late to effect much; and may it not be hoped that even such a brief view of the subject as may be presented on a few pages may excite an interest in some readers, and lead to speedy and efficient efforts? If American Christians had done their duty towards the Spanish Republicans during the last half century, or even a small part of it, and enlightened them as they might have done, in "the knowledge that is profitable for the life that now is

and for that which is to come," would the attempt have been made to reduce Mexico again to the dominion of Romish priests ?

General Juarez, the constitutional President of Mexico, now at the head of the Liberal and Patriot party of that country, resisting the French invasion and the efforts of Maximilian, is a man of a large and noble class, too little known in the United States, and too long neglected by us. That class of men have been struggling half a century with a power which we have only had reason to watch and guard against, that is the party of Rome. Here they are insidious, but cautious plotters ; there they are open, avowed, and often armed conspirators and rebels against the Republican governments, which have been universally adopted by the people of Spanish-America, in imitation of the institutions of our own land.

The revolution against the power of Spain, in all those vast and various countries, commenced in 1810, and was every where produced by similar causes, and resisted by enemies of the same descriptions. The present Mexican minister in the United States, Mr. Romero, has recently given a very just and forcible history of his country, which shows the evil influences exerted by the Romish ecclesiastics, at different periods and in different ways. There, as in some of the other countries, the priests, after opposing the revolution for a time, when convinced that it would succeed, joined the patriots, in order to secure as much of their power as possible, and then used it to place as many obstacles as possible in the way of liberty and improvement. This thay have done with dreadful effect ; and they were favored by the ignorance and wretched condition of the Indian population, which forms the vast majority of the nation. About twenty languages and dialects, according to Zavala, are spoken by them ; and this has impeded the progress of universal education, which the Liberals have always desired to secure, from an enlightened and just view of its importance to the State, as well as to individual happiness.

Spain had always governed Mexico, as she had the rest of her American possessions, by means of the priests. Into their hands she had given the power, receiving only a division of the spoils of the people into her treasury ; while they, that is the Bishops and the heads of the monastic orders, regularly absorbed the rich remainder. By the combined power of superstition, vast wealth, and the large amount of civil authority which they in fact wielded, the chief ecclesiastics exercised a complete and most oppressive tyranny over the people, which they might probably have prolonged but for a great weapon with which they furnished them, and which proved their own ruin.

This weapon was *education*, which was designed to be limited to the priesthood, and was framed and conducted expressly for the purpose of

sustaining and perpetuating the Romish clergy in their supremacy ; but it proved to be a double-edged sword, that gave many and desperate wounds in the hands which so long had wielded it. It was impossible to secure to the ranks of the clergy all the youth whom the priests admitted into their schools and seminaries ; and many of those who afterwards entered other professions, used the learning which they had acquired, first to obtain the very knowledge that had been most carefully withheld from them, and then to diffuse practical truths among their countrymen, in order to prepare them to revolt against their political, military and religious oppressors, and to fit them to establish and enjoy a new and enlightened system of government and society.

Thus it was that the leaders of the South American revolution were, to a great extent, men of education, and such were also some of their followers ; and hence it was that their wars were generally conducted on principles creditable to the age, and the republican form of government selected and established, on as good a footing as the insidious and untiring foes of freedom (the priests' party) would allow the patriots to adopt.

If it is supposed by any readers that President Juarez is a solitary or even a rare example of a Spanish-American patriot, they are greatly in error. Thousands have long been inbred with his spirit in the different republics ; and hundreds are men of similar zeal, attainments, abilities, and active devotion to the cause of liberty. It is often asked, Why are the French troops able to hold the cities and even the small districts which they now occupy, if there is any vigor in the Mexican nation ? But this is easily explained by the intrigues of the Jesuits and the conspiracy of the priests, who planned and proposed the invasion for the overthrow of the Republican government, with the hope of recovering their confiscated estates, and their lost privileges and powers. The numerous Indian tribes, who have never been much raised from the abject hate to which they were first reduced by the Jesuit missionaries, are not generally prepared to render their due service to the republic, though some eminent men have come from among them.

But the present condition of Mexico, or its prospects, cannot be fairly appreciated until the history of all Spanish-America is properly understood. Attention may then be turned to Mexico alone ; and the reader will be able to judge whether the invasion by Louis Napoleon is likely to establish a permanent empire, under Prince Maximilian. It may be hoped, also, that a more important subject may thus be brought fairly before the minds of Christian readers : that of the immediate interposition of the friends of the Gospel in our country, to send it with a free and powerful hand in the noble Spanish language, to the twenty millions now needing it and ready to receive it.

Spanish-America embraces all the vast, varied and splendid regions extending from the southern line of California, New-Mexico and Texas down to the northern boundary of Patagonia, excepting the wide empire of Brazil and the comparatively insignificant districts of Guiana, on the north-east corner of South America.

Fifty-four years ago the revolution was commenced in the Spanish possessions in America, which terminated, after prolonged struggles, in that independence of the mother country, which has existed to the present time. It is one of the most remarkable and unprecedented facts in the history of the world, that the people in all those vast and various regions adopted one and the same form of government, as if by a mysterious and unseen influence, fundamentally different from that to which they and their ancestors had been accustomed. It is highly creditable to them also that they have persevered, through great and numerous difficulties, in preserving it.

We may set down the area of all the Western Continent, in round numbers, at sixteen millions of square miles; and the population at eighty millions. Of this vast territory, about one-third is included in the Spanish-American republics just mentioned, with about one-quarter of the population; that is, 6,600 square miles, and 20,000,000 of people. Large numbers of the inhabitants are of the aboriginal Red race, and the great majority of that and its various mixtures with the Spanish and African negro races.

Different characteristics mark some portions of the Spanish race on the Western Continent. The La Platans are generally remarkable for the fluency and beauty of their language. A few years after the revolution, twenty-two distinguished South-Americans, from different countries, were assembled at a diplomatic dinner, in one of their principal cities, when a poet from Buenos Ayres was called on for an extemporaneous poem. Having obtained the names of all the guests, he began to sing a series of extemporaneous stanzas, which commenced with the initial letters of the names in succession; and when he had thus made the circuit of the table, and the burst of applause which followed had ceased, he resumed and completed his poem, on the same plan, only taking the initials of the guests in their reverse order. We will merely add, that no one accustomed to a free intercourse with South Americans can easily be led to confess that he finds among them any deficiency in natural ability or capacity of any kind.

Our noble Spanish-American liberals have been most unjustly condemned to pay heavy damages for the offences committed by romantic and superficial historians. It is deeply deplorable that even American writers should have been so far misled as to depict as heroes the superstitious and cruel Spanish conquerors of Mexico, Peru, and other coun-

tries of this continent, to the perversion of public opinion, and the extensive and lasting injury of the cause of Liberty, both civil and religious. Like the writers who have represented that poor, ignorant, and childish tool of the Jesuits, Mary, Queen of Scots, as a beautiful, innocent and injured martyr, and John Knox, that noble champion of Christianity and civil rights, as a rude and unfeeling monster, and so implanted injurious prejudices in the minds of thousands, affecting their good opinions through life, so have too many writers on America implanted or fostered false views, whose evil influences are displayed on every side. It is a very discreditable trait of our countrymen, and one which extends to persons of the highest classes in learning and piety, that fashion has a prevailing sway over taste and practice. Other countries so far engross attention, that men distinguished for learning in many branches not only are profoundly ignorant of the vast and splendid countries of Southern-America, and of the condition, aspirations and noble efforts of their best inhabitants, but are not ashamed to betray their ignorance. And this may be said of many who would feel loath to be suspected of not having read with attention the frivolous and often injurious productions of the fashionable novel-writers of the day.

But the intelligent friends of Spanish-America have to contend with other difficulties than general ignorance. Among the contagious diseases with which modern opinion is afflicted, is the improved doctrine of the superior intellectual and other capacities of our own race above all others, and particularly of the Spanish. In one particular, it must be granted, some of us are at least equal to any family in mankind that ever existed—that is self-conceit: but if practical evidence is to be allowed any weight, such examples of the different virtues as the following might be multiplied to any desirable extent.

The Rev. Mr. Monsalvatgé, the only Protestant missionary of Spanish descent now employed in South America, soon after his conversion from a bigoted Romish priest, and an infatuated soldier of Don Carlos in the Pyrenees, had the perseverance to offer a Spanish New Testament to his former captain thirteen days in succession, though constantly repulsed and several times insulted, and then struck and kicked down a stone staircase. Would an Anglo-Saxon have gone any further? He still persevered, and his new offer was accepted, with the effect of making a noble convert.

In the city of Popayan, in the heart of the Andes, and at the head of a delicious valley three hundred miles in length, but never yet opened to free intercourse with the world, is the ancient and wealthy Mosquera family. When the revolution commenced, half a century ago, the father collected the official documents proving his descent from two of the "Conquistadores," and from noble houses of Spain, and com-

mitted them to the fire. His eldest son, having been appointed President of the Republic of Colombia about 1828, and then driven into exile by the anti-republican army, came to New-York, visited our public institutions, and while in the infant school in Henry-street, made a solemn renunciation of his political career, to devote himself to the education of his own people. He kept his word. Several of his brothers and other friends, whom he afterwards met in Europe, soon began to ask for admission to the New-York schools, saying that Don Joaquin had communicated his enthusiasm to them, and wherever he went extolling to the skies the principles and institutions of the United States, as the only rules and models fit for their adoption. Three of those men have since been Presidents of New Granada. One of them, General Lopez, declared that having read the Life of Washington in his boyhood, six hundred miles in the interior of South America, he resolved to imitate him in every possible way. About twenty years ago, while President, he expelled the Jesuits ; who were again expelled by Gen. Mosquera, about two years ago ; and are likely never to return, a stringent system having been laid upon the priests of all classes, which is likely to keep them henceforth in submission.

President Gomez Pedraza, of Mexico, while in exile in New-York more than thirty years, expressed the highest admiration of our schools, etc., and on returning to his country threw himself between two armies which he found up for battle ; and, by the noblest efforts, persuaded them to give over their discord, embrace each other, and then return to their homes in peace.

Padre Vigil, of Peru, in 1845, published a quarto volume, addressed to Pope Pius IX., arguing with great learning and ability against the temporal power, and endured persecution and exile for his principles.

Multitudes of examples, no less creditable to the Spanish-American character, might be mentioned ; and for some of the first and noblest heroes of evangelical faith in the sixteenth century, the reader may be referred to that invaluable book, Dr. McCrie's "History of the Reformation in Spain."

In eloquence, poetry, descriptive writing, forensic argument, historical and statistical detail, diplomatic correspondence, scientific research and other departments, there are not wanting men of distinction ; and all these shine to double advantage, in the pure style of writing which is still retained in the Spanish language, in contrast with the lamentable corruption which so extensively pervades the writers of English on both sides of the Atlantic.

Many features in the state of the Spanish American countries require more careful attention than most readers are willing to give them.—One of these is the nature of the numerous "missions" established at

different periods by the Jesuits, monks and priests of various orders, in different parts of these vast regions which were left in possession of the native Indians. With the pretence of Christian zeal, and a display of the gew-gaws, habiliments and ceremonies, with which Popery always imposes upon the ignorant in all countries where it finds them, the missions were established in a uniform plan, designed to delude the natives until they were placed in a condition to be subjugated. One of the first objects was to erect a fortress under the name of a church. Buildings of stone surrounded by stone walls, with entrances few, easily guarded and closed, with the means provided for subsistence and a long defence, were prepared, and then the savages were subjected to a system of instruction and discipline, not adapted to make them submissive to the orders of the priests. Zavala, in describing the missions in Mexico, says that the instruction given to the Indians was of the meagre and useless description, being chiefly confined to the repetition of the catechism, a few prayers, the ceremonies of the church, and the celebration of festivals, while the poor people were required to labor for the benefit of the indolent and arbitrary priests. In many of the missions the priests required the protection of the little fortresses which they erected, in expectation of being, first or last, regarded by their victims as intolerable oppressors.

A series of bold, well-written and strongly Anti-popish letter have been published in Madrid, addressed to the bishop of Tarazonas, in a paper entitled "La America"; and these were copied, in May last, by the principal liberal newspaper in Bogota—"El Tiempo." We have room for only a few lines, which we translate. After writing at considerable length on the condition of the Spanish people, which he calls "our moral decay and our profound wretched state," the writer, (who signs his name, Emilio Castelar) says: "I attribute all these evils to the fact, that religion is not in the conscience, but in the law; not in the spirit, but in the State; the consequence of which is, that moral power has been substituted by mechanical power. There is no reliance placed on the virtue of the Gospel; but only on the virtue of the penal code." Again, the same writer says: "Is there any right to impose a religion by force? Mohammed says *yes*. Christ says *no*. Religions have their arms: conviction for the intellect, and persuasion for the will. Religions cannot be sustained by the chiefs of police, nor by the bayonets of all the armies in the world: but by the consent of the conscience, and by the faith of the heart. There can be no compulsion of the conscience. Therefore our own laws, our penal code, condemn the freedom of worship, but admit liberty of conscience. Thus a great step has been taken by the church towards her own jurisdiction, towards her own liberty. Why should she not take the steps which are wanting?

The free church ! How beautiful—how grand is the spectacle ! She would appoint her pastors without asking permission from the State ; she would exercise her education, without the necessity of any limitation or condition under a privilege ; she would preach her doctrines and morals with perfect independence, exerting her moral jurisdiction even over governments and kings ; she would have associations without which it is impossible to conceive of Catholicism, associations forbidden by our laws. The illustrious Dean of your Cathedral has said that there is nothing to fear from a democracy. Then do not speak evil of it. In all zones and in all latitudes the religious spirit may live, which must grow, because it is right, where liberty and justice exist."

Such language is now allowed by the Spanish press, and is repeated in Colombian newspapers, and at great length. And in the same numbers of " El Tiempo," which republish the letter of Emilio Castelar, we find many other columns occupied by foreign and national writers on questions of religious reform, in various branches and relations. Among them are several letters and state papers of General Mosquera, in vindication or explanation of his grand measures of *Desamortisation* and *Tuition*, by the former of which the entailed estates are confiscated, and by the second the clergy are required to take the oath of allegiance.—One of the most remarkable papers is his letters to the Pope, which is the first open denial of his authority ever made by the government of any country which had ever submitted to it on the Western Continent. It is as decided, independent, and vigorous in style as Luther's writings, and tells the Pope some of the most important truths in the plainest style. He calls the Encylical Letter of Pius IX., to which he is replying, a tissue of false accusations, designed to excite sedition and war against the Colombian government, and says that liberty is allowed to the Roman Catholic Church, in that country, which the Pope had denied, appealing for proof to the fact that the priests are allowed to preach the *lies* which they tell about, miracles wrought by their pretended saints.

Indeed one cannot peruse the " Tiempo" without feeling that there must be a general desire for full information on the great question of religious freedom, and that able men and important means are employed in the diffusion of the truth. But it appears equally evident, that a Protestant Christian country like ours, with the peculiar advantages which we possess, some of which have before been alluded to, might render important aid to the work which has been long since commenced in Spanish-America, and is now progressing with rapidity.

Many passages might be translated from the files of papers before us, some of which would surprise our readers by the thorough knowledge they show of the history of reforms in Europe, their powerful and in-

dignant exposure of the anti-christian character of Popish institutions, the degrading influences of Romish doctrines and practices, the opposition always presented by Popery to civil liberty, &c. &c. Those North Americans who regard with leniency the puerilities of Romanism on the one hand, and its atrocities on the other, might receive salutary lessons from the manly and uncompromising opponents of Popery, who possess that thorough acquaintance with it so seldom found among us.

But we ought to have mentioned that the "Tiempo" is publishing "*The Roman Question*," a work of M. About, in its successive numbers; and those who have read it need not to be told that it contains an exposure of the Popish system in its various relations, in Rome and the world, of the most overwhelming kind. For those who may not have read that late and extraordinary book, we will here give a few paragraphs, translating them from the Spanish translation of the "Tiempo."

From Chapter VI.—"The middle class of people is, under all climates and in all ages, and has ever been the solid basis of states. They represent not only the wealth and independence, but also the capacity and the morality of a nation. It therefore ought to be as numerous and powerful as possible. But the ecclesiastical race, who prefer the fatal principle of temporal power to the most august interests of society, thinks nothing so wise and useful as to humble and ruin the middle class." "Crimes are more frequent in the Roman states than in any other country in Europe."

The following extract from About's "Roman Question," gives a spirited, just and comprehensive view of the education, as regarded, planned and conducted in Rome; and as we translate it from the Bogota "Tiempo" of June 15, 1864, the reader may presume that it is found applicable to the use of the patriotic Colombian statesmen, whose organ that paper is.

"Everybody knows, says and reiterates that instruction is more advanced in the state of the Pope, than in any other country in Europe. It is regretted that the nation the most intelligent, 'by the grace of God,' (as the Papists pretend) is the most ignorant by the will of the priests. It is compared to a horse of a noble race, reduced to run round and round in a circle, and to chew a bit, with a blinder on his eyes. But those who talk thus have looked at only one side of the subject. They do not say how conformed to the principle of the church, and how favorable to the maintenance of the state, is this development of public ignorance."

It may be hoped that such facts as those given on the preceding pages will induce discerning readers to discard any unfounded prejudices which they may have inconsiderately imbibed, and be prepared to

consider with due attention and fairness the character, conditions, capacities and interests of the race of people occupying the vast and splendid regions of our continent which we have under our view.

That we may do justice to the Spanish American patriots, we shall compare their origin, training, and obstacles with our own. Our ancestors handed down, through many generations, such enlightened ideas concerning all essential things in society, religion, government, etc., that many of the views and practices long prevailing in Romish countries appeared too preposterous to be easily credited. The priests, who had all private and public education in their hands, inculcated all the false doctrines and idolatrous and puerile ceremonies of Rome, and taught the most preposterous ideas of other nations, so that a Lutheran, a Calvinist, an Infidel, a Jew, and a heretic were believed to be the same thing. Every thought of civil or religious freedom was severely suppressed ; and the priests were generally the friends of the Spanish system, often its spies and intriguing supporters, and in many instances officers and chiefs in the foreign armies. We need not say that in all these points, our revolutionary fathers were placed in circumstances exactly opposite. Traditions, family and public instruction, habits, local governments, and the clergy, were all directly in favor of freedom. Above all, the Bible has been free, and without restriction, in every hand, during several generations.

Many additional facts and reflections occur to us, relating to this interesting subject ; but we have already occupied more pages than we intended, and must close by expressing the earnest desire that the Bible Society may send half a million of Vatera's Spanish Bible to Spanish-America, as soon as their presses can print them ; and that all other means for their benefit be immediately put in active operation.

HOW THE ROMANISTS DO IT IN LONDON.

Mr. Spurgeon, in a recent published discourse, says : "Up to this time I regarded, as unfounded, the talk about the spread of Popery ; but I have reviewed England, and while I see it located in far more places than I thought, I also see provision made for its indefinite increase by the hourly multiplication of churches in which, nominally Protestant, any one would fancy himself in a Romanist chapel."

No doubt the Papists are gaining much through Romanizing Puseites of the English Episcopal Church, the extreme right wing of whom is represented by the splendid church at the west end of London with its nunnery attached, and the Church of England brotherhood of monks, under brother Ignatius, at Norwick ; but they are also making progress directly in building chapels, churches, cathedrals, and literary institu-

tions, confessedly Romish, on English soil and in the English metropolis —making progress which is surprising and mysterious and alarming—progress of such a character as compels others besides Mr. Spurgeon to open their eyes to a danger they would gladly ignore. For definiteness of impression we will give the facts in one parish in London, viz:

KENSINGTON.

Prior to 1853 this whole parish contained only one Roman Catholic chapel, which was small and scantily filled. At that time was bought by a builder three or four acres of land in the southern section of the parish. This builder proved to be the agent of some Romish priests —converts from the Church of England—Oratorians. A little chapel was put up, attended by many priests, and at first few people. Soon the congregation began to increase, and so rapidly, that in less than one year enlargements followed, until now it holds from 2,500 to 3,000, and is so full that at high mass it is difficult to find a place to stand. About two years from the date of purchase a monastery was begun, which is now finished, and "almost palatial in appearance and size, and we hear is fully occupied." The "Christian Work," in giving the account, continues:

"The Oratory, however, is not the only conventual institution (if that be the proper term) established in the south ward of the parish of Kensington. In the high road is a school and a convent of the Sisters of Mercy, we believe, and further on, nearer Fulham, is another. In the town ward there are three conventual establishments, occupied principally to conversion, and the chapel already mentioned. In the north ward of the parish is Dr. Manning's Cathedral, another chapel, and three convents. How these chapels are filled may be judged from the fact, that on a certain Sunday, a few months back, we requested different friends to enter each one of them at high mass, and all were found to be inconveniently filled. Nor must it be imagined that the parish of Kensington contains the Roman ecclesiastical establishments of the surrounding parishes. Paddington has its full complement; Fulham and Hammersmith, in proportion to their population, are as well supplied as Kensington; and Chelsea and Westminster, especially the latter, have at least four times the number of Roman Catholic establishments they had twelve years since.

We are speaking considerably under the mark when we state, that for one conversion made in that parish from Romanism to Protestantism, there are at least twenty from Protestantism to Romanism. Some idea may be formed of the power they have obtained over the minds of those of the working classes who are members of their creed, when it is stated that at the celebration of the early mass at seven o'clock, at the Oratory and Dr. Manning's Cathedral, there is an average congregation of more than four hundred, a very large proportion being laboring men proceding to their work. A still stronger example may be found in St. George's, Southwark, where there are at least twenty-two thousand Roman Catholics, who attend the cathedral service at different hours of the day, whose houses are rated under twenty pounds a year. Taking it as a rule, that

several live in one house, the general poverty of the congregation, as a body, may be easily imagined."

How is all this accomplished ? (for this is but a sample of the work going on extensively over England.) 1. By government patronage, granting money for colleges and schools purely sectarian and managed by Catholic priests ; also by various other facilities and influence granted by Parliament. This is done to gain the Catholic vote in favor of the party in power, lest if cast against them it would put the reins in the hands of their rivals. 2. By a growing formalism in the English Church, which naturally grows to the seeking of a formalism so gross that it seems to have *substance*. 3. By the superior skill with which the system adapts itself to the lowest classes of society, and the want of such adaptations of Protestant labors. Kay, in his "Social Condition of the English People," declares, that neither the English Church nor the Dissenters—not even the Methodists—succeed in effectually influencing the lowest stratum of the people, but that the Roman Catholics do.

"It selects," he says, "a great part of its priests from the poorest classes of society, and educates them gratuitously in great simplicity of habits. The consequence is, that they feel no difficulty in mingling with the poor. Many of them are not men of refined habits themselves, and are not therefore disgusted at want of refinement in others. They understand perfectly what are the feelings, thoughts, and habits of the poor. They know how to adapt their demeanor and conversation so as to make the poor feel quite at ease with them. These causes fill the Romanist Churches, both abroad and in our manufacturing districts, on the Sundays, and at the early matins of the week-days, with crowds of poor, who go there to receive the blessing of their priests, to hear prayers put up, which they believe to be for blessings, although they do not understand them. There are significant facts before us if we would but see them. Within the last few years splendid Romanist Churches, full of free sittings, have been springing up in all the crowded districts of England, and especially in the manufacturing towns of the North. In Manchester, alone, three beautiful Romanist Churches, and one magnificent Romanist Cathedral—now by far the finest building in the town—have been erected within the last twelve years. The priests seem to be able to obtain as much money as they require, and to spare no pains to attract the people. Their exertions among the poorest of the operatives, and in the lowest of their haunts, are praiseworthy in the extreme. They know that it is infinitely more important to have priests than Churches. When they build a Church, therefore, they generally attach to it not one, but several, and often many priests, some of them chosen from the lowest classes of the community and educated expressly for their labors. In the manufacturing districts of England, a large, handsome building, of the same style of architecture as the Church, and capable of serving as the dwelling-house of ten or twelve priests, is generally attached to each of the churches."

4. By a system of alms-giving among the poor. This is the whole

visible business of that mighty confraternity of St. Vincent de Paul; but always done with the ultimate design of making converts to or in some way strengthening Mother Church. We quote from the "Christian Work":

"Has the reader any idea of the number and power of those propagandists in London alone, or to what extent they are spread over Protestant countries? Habenech quotes their entire number, upon what authority we know not, at 700,000. It is impossible to give their exact numbers in London, so jealously is any information on the subject kept from the knowledge of the public; but in every parish the writer has visited for the purpose of obtaining information on the subject, they have invariably exceeded the number of Church of England district visitors; and it should be remembered that the confraternity are solely for men, the women on their side acting apart with equal energy, unity and discretion."

5. By kindness to the sick poor.

"Of the lady agents of the Catholics their influence in converting is even greater than that of the men. Like them they never commence the work by speaking on theological subjects. They appear, at any rate till they have gained the perfect confidence of those they get acquainted with, to confine themselves to the performance of good works. And admirably do they perform their mission. It would be impossible to speak in too high terms of the patience, kindness, and humanity they exhibit in their duties. Their ministration of the sick is especially beautiful. It would be impossible not to believe that these agents are working with strict conscientiousness. No person is too poor, no malady too repulsive, no locality too squalid or demoralized, to escape their ministrations."

"A few days since a gentleman residing at Notting Hill told a cab-driver, whom he had hired, to drive him to the Oratory, and proceeded to describe the road to it.

"'Oh, sir,' said the cabman, 'I know where the Oratory is very well.'

"'Are you a Catholic?' inquired the gentleman.

"'Well, sir, I am half a Protestant and half a Catholic. I was brought up as a Protestant, but six months ago I got ill, and a gentleman at the Oratory heard of it, and sent two ladies to call on me—real ladies I mean. They were very kind to me; they brought me jelly and other things, and sent another who dressed a dreadful carbuncle I had. It is not to be supposed that I could receive all that kindness and not like those that showed it to me.'

"Again, a well-meaning Protestant lady called one day at a house in Kensington. It was to let, but a poor woman was put into it to show it to visitors.—The appointment had been given to her almost as an act of charity; she was miserably poor, and had several children. When she answered the bell the lady said to her:

"'Well, Mrs. X——, I hope you are better to-day!'

"'Well, ma'am, we are very weak and ill, and my little boy cannot yet put his foot to the ground, the wound is so bad.'

"'You must pray for resignation and patience. There,' continued the lady,

putting some tracts in the poor woman's hand, 'read those; they will be of more value to you than money.'

"A few days afterwards, another lady called on the woman. She not only inquired after the health of the children, but she descended into the kitchen and spoke kindly to them. She assisted the mother in dressing the boy's leg, and in making some soup for the family as well. She called the next day, and brought with her some meat and medical comforts. Afterwards she told the mother to call at the convent for some remedy for her son. The mother went several times to the convent, and the lady called more frequently on the poor woman. Before six weeks had passed over, both mother and children had joined the Church of Rome."

6. By assiduous attentions to the young.

"But even with the sick and needy their efforts are less attended with danger to Protestantism than the affectionate care they bestow on the welfare and education of children; and the result is that their schools, which open perhaps one year with half a dozen pupils, will the next year count them by fifties, if not hundreds. We have watched with care the growth of such a one situated in the densely-crowded and poverty-stricken district which lies between Lincoln's Inn Fields and Holborn. They began with but a handful, and now they number over two hundred, and a large majority of them children of Protestant parents. This beautiful kindness to children appears to be one of the strongest engines in their work of proselytism. It is not solely with the children of the poor that their ministrations are concerned; they are equally expert with the children of the rich, but, from the greater care given by their parents in their education, with hardly equal success. Still, as an example of their power, we would quote the history of the Jesuits' school at Stonyhurst. It commenced a few years back with the customary insignificant number of pupils: it is now perhaps the largest educational establishment in the country, and a great majority of the pupils are the children of Protestant parents. No interference is attempted with the sons of Protestants in their religious creed. They treat them, however, with the greatest kindness and affection, and do all they can to inculcate the necessity of brotherly love among their pupils. The result is that when the boys leave the school, even with their religious faith unshaken, they carry with them a vast amount of affection and respect for their late teachers which never quits them, and, in their turn, the teachers are contented with the certainty that they not only have gained many friends among the rising generation of Protestants, but the probability as well that, later, their pupils may, when in mental distress, apply to them for consolation."

Surely these are good reasons for Romanism to grow in Great Britain; and those who, like Mr. Spurgeon, have been shutting their eyes to the danger, have done so only because they have not informed themselves of the facts. Let them "*review England*," and they will see enough to cause alarm if the submission of England to Romish dictation is cause of alarm.

Rev. Dr. Wylie, who has, perhaps, studied the facts more thoroughly than any other man, and who has just published a book on "The Papal

Aggression in its relations to the Sovereignty of the Queen and the Independence of the Nation," thus speaks in the preface of that book:

"The author does not conceal his opinion that the civil liberty of the country is at this hour in very great peril—in more imminent peril, perhaps, than its religious liberty; for it is the policy of Rome to strike at the latter through the sides of the former. The Papal aggression, in the author's judgment, was a violation of the Constitution of the kingdom as settled at the Revolution; and to the extent to which that aggression has been carried, to the same extent has the throne been betrayed, and the rights of the subject invaded. His charge is not that our statesmen have tolerated the *religion* of the Pope, but that they have sanctioned the *authority* of the Pope: not that they have permitted the spread of another faith, but that they have permitted the erection of another Government.

"Of all earthly possessions, liberty is the most precious: it is bought at a greater price, and preserved with greater watchfulness, than any other. Tyranny comes with muffled foot; it steals upon us like the night; it deposits, while a nation sleeps, the seeds of arbitrary rule; and, under pretence of redressing wrong, or of advancing liberty, it strikes a fatal blow at justice and freedom.—A somewhat jealous mood is at all times one of the best bulwarks of a nation's liberties; but at the present hour, when the causes of alarm are so imminent, we can scarcely be too watchful against apathy in regard to the public interests, or too alert to repel the inroads of a tyranny of all others the stealthiest and the basest. The Protestantism of Britain, we are told, is sound, and will bestir itself when the crisis comes. The crisis is now—what will come is the catastrophe."

THE KNOTTED CORDS.

"Take these things hence."

In the great temple made with hands,
Where Jewish altars drip with blood,
Behold! the true Messiah stands—
In lowly guise, but loftiest mood;
And bids the sons of Traffic flee—
His spirit stirred to shame's deep sense,
Their merchandise and gold to see,
With scourge and voice, "Take these things hence!"

From scourge and voice the guilty throng,
With fear amazed, a sudden rush,
And Zion's courts and halls along
There spreads a strange and solemn hush;
Nor Priest, nor Pharisee, the ire
Fierce seething in his bosom vents,
Awed by the brightness of the fire
Which flames the words, "Take these things hence!"

This vision comes from out the Past,
There is no Jewish temple more;
And Time and Death their spells have cast
O'er the long-buried scene of yore:
"Oxen and sheep and doves" not yet,
To God's high courts, as shambles, come;
Then why not we the speech forget,
Which smote those old offenders dumb?

Ah, never words of Christ may die,
Nor while they live their savor lose;
Instinct with force and instinct high,
Or if we heed them, or refuse;
The lesson of the knotted cords
Has for our souls an inner sense;
Still sounds for us the Master's words
On Zion's hill: "Take these things hence!"

We sit within our sacred fanes,
One temple to a thousand grown;

And deem a glory each contains,
To dim Shekinah all unknown;
Nor mourn we the altar-fires gone out,
Nor sigh for sacrifices done;
Such nobler worth we fold about
Our bleeding Lamb, God's only Son.

Yet there, ay, there, before his cross,
Its blood-prints reddening in our gaze,
We sometimes count our yellow dross,
And sometimes tread our week-day ways;
Our fields and flocks grow far more real
Than heaven's divinest influence;
Till echoes on our memory steal
Of the old tones: "Take these things hence."

Ah, lighter sin was theirs of old,
Who trafficked on the Temple's floor,
Than ours, who build a shrine to Gold,
Within the church's hallowed door.
Not sacrificial doves and sheep
Profaned so much God's ancient place
As sordid thoughts our souls that steep
Within the pale of his sweet grace.

We carry not along the aisle
Our week-day airs, our week-day dress;
What matters this, if we, the while,
Are wedded to our worldliness!
Our lands, our stocks, our gold are there,
For barter, in a fearful sense;
And clearer than our murmured prayer
Rings the stern cry, "Take these things hence!"

The knotted scourge may be restrained,
That we the gentler speech may heed;
But God's own house too long profaned—
The guilty soul is sure to bleed:
With flaming zeal the Lord will come,
To drive the rash intruder thence,
Who, stricken sorrowful and dumb,
Will heed the voice: "Take these things hence."

How sweeter far to hold the place
Where God our supplications hears,
And pours the beauty of his face,
Like sunshine through our falling tears.
Too dear, too pure, for aught below
To wile us there on vain pretence;
And never more the shame to know
Of Christ's reproach: "Take these things hence!"

—*Examiner.* W. C. Richards.

THE FOREIGN FIELD.

GREECE.

From our Bible-man in Greece.

AN OUTLINE OF A BIBLE TOUR THROUGH THESSALY AND EPIRUS.

My Dear Dr. Campbell—The nature of my trip, as well as that of the country, prevented me from communicating with the world across the ocean, and I therefore kept quiet for the period of two months. As I have already written to you about our trip to Salonica, I shall confine myself wholly to my second tour, beginning May 4th and ending July 6th.

During this time I have traveled about five hundred miles by sea and two hundred miles by land. I met with no less than nine different nationalities, four European and five Eastern, and sold Bibles in as many tongues. Nothing can be more refreshing to a weary colporteur amid every exposure of climate, riding in the rain and in the hot sun, over mountains and through plains, exposed to the ridicule of the wise, and the sneers of those whose only qualification and merit is to insult—persecuted by the hierarchy, and becoming the target of all manner of remarks—then, when the night comes, longing to be alone and at rest, he must go to a khon, where a piece of straw matting is thrown to him at his arrival, whereupon he is to sit cross-legged and eat his meal, then lie down to sleep with his legs in his pockets, the victim of myriad insects, things crawling and things leaping, of flying things and of things running, bipeds, quadrupeds, and polypeds, &c., &c., &c. I say, it is refreshing to the colporteur that he is engaged in a work once began by Christ—the salvation of men in all parts of the world and of every tongue and nationality. I have sold over five hundred copies of the Bible, complete and in parts, to Greeks, Turks, Jews,

Albanians, and Europeans. A book-store is a very rare thing in the provinces I traveled, and wherever books are found they are generally stowed either in a corner, at a grocery, or in a fancy shop.

The people I found intelligent and enterprising, yet profoundly ignorant as to the truths of the Bible: a state of things anticipated in a place where there are no Bibles. In degree indifference prevails also as it regards all Bible knowledge, and the people act as though they were tired of Christianity, keeping up in form and professing in words what they deny and abuse in their practice. Political schemes, material interests and national pride are the main obstacles to all reform. Through the avarice of the hierarchy and the ignorance of the lower clergy, Christianity has become materialistic, and the people losing the design of symbolical ceremony, pay homage and reverence the *thing* rather than the object represented, hence they have lost the standard of Bible morality, and have become demoralized. The men who shall succeed to interest this people in the study of the Bible, will be their greatest benefactor. History has never told us yet of any community that progressed without morality. Those patriots that fought the seven years' bloody war and won the liberty of Greece, lacked letters and were in great want of means to carry on the war; yet they began their work on a basis of morality, and it was accomplished. You seldom hear an old man talk, but he will mention the good old times when they slept with doors unbolted, lent money and made bargains, trusting each other's word; unless this principle of morality returns, Greece has no hope for progress. The Bible then alone can teach them to fear God and love each other, and begin the reformation so much needed for the greatness of Greece.

The Turks I found rather fanatical in religion, while in character they correspond to the Christian element; for although they are the masters and the rulers of the place, yet the Christian is the active, the enterprising and the influential element in commerce and in politics. The Bey has to borrow from the Greek bankers, while the Governor of every State depends on a Greek Secretary, and on the banks of Thessaly and Epirus, without the Greek language little can be done. The Jews are the meanest of the race, the offscouring in every place both in character and in position.

The land journey I made was from Volo to Joannina, a distance of about two hundred miles, where the character, liberality, and intelligence of the people I found varying like light, from evening to daylight.—The sun began to droop as I left Greece proper and entered in to Volo; and, as I proceeded towards Lerissa, the darkness began to thicken till I reached midnight at Triceala, whence again it began to dawn at Metzova on the Pindus range, and reached broad daylight again at Joannina, which grew clearer and brighter as I approached Greece once again. Now you have an outline of my tour, and must wait patiently for my next, when I mean to take up each place I visited. Yours truly,

GEO. CONSTANTINE.

For the Christian World.

On the western side of the vale of Brousa, in ancient Bythinia, about six miles from the town of Brousa, is situated a village exclusively inhabited by Greeks, by the name of Demerdesh. Here a religious movement commenced about twenty-five years ago through the circulation of the New Testament by a Greek teacher, which after many struggles and persecutions, in which the subjects of it stood very firm and exhibited a high degree of Christian fortitude, resulted in the separation of eight families (most of them being of the first families of the place) from the Greek Church, and the formation of a new community and a new church, called the Evangelical Community and Church of Demerdesh. This little flock, from the time the movement commenced to the present day, that is, during the whole period of twenty-five years, with the exception of two or three years, has had but very little instruction, and that not regularly, but at intervals more or less remote from each other, according to the circumstances and convenience of the American missionaries, who mostly aided and upheld the movement in general and the participators in it, in par-

ticular, both on the spot and in Constantinople. Yet those eight families have been enabled by the grace of God to hold fast the truths of the Gospel.

At present the church consists of fifteen members, most of them over sixty years of age, with a congregation of forty three persons. It is a very pleasant sight to look at these old faces, monuments of sovereign grace, as they sit around the room absorbed in the discourse, and devouring every word that falls from the lips of the speaker. They all acknowledge their deficiency in Biblical knowledge, and feel that they have made little progress in higher attainments. The young man who preaches to them, and teaches a school for their children, is the son of one of the members, a pupil of the Bebek Seminary and Malta Protestant College, and a pious and faithful laborer; and although his salary (part of which is lately paid by the American Board) is very small and never paid in full, on account of the poor circumstances of the church, he notwithstanding continues to render them his services. There is, however, an obstacle too great for either him or them to overcome in their present circumstances, and that is the want of a suitable place for public worship, which might be used as a school-house during the week. Situated as they are, in the midst of a Greek community, they ought to have a suitable place where their children could be gathered and taught, and where the children of their neighbors could go if they wished, as they would if there were such a place. And their place of worship ought certainly to be such as to afford room not only for the regular members of the congregation, but for all who might feel disposed to attend the services from time to time.—Such a place, for such important ends, is indispensable for their good, and for the extension of the influence of the truth as it is in Christ, in that place, which is regarded as a very good field. According to the estimate made by competent persons it will cost about £200. Half of this sum is already subscribed, and it remains for the Christians of America and England, who are interested in the spread of evangelical truth among the Greeks, to make up the rest—thus helping in building up a church that will, under God, exert a mighty influence both in Demerdesh and the surrounding villages.

Having visited the place myself last April and seen with my own eyes the state of things, and the importance of such an edifice for the good of that people and the extension of the truth as it is in Christ, I earnestly appeal to the Christians of America to assist in such a good work. •

AUSTRIA.

Milan, Italy, Aug. 16, 1864.

My Dear Bro.:—Having just returned from my tour in Bohemia, Moravia, and Hungary, I hasten to communicate a few facts in which I know you will feel a deep interest. I have not now space or time for interesting and important details, with which I might easily fill a volume; but will only give a few general facts which I have gained, and most of which have come under my own observation.

And first, in all the Austrian territory, from the confines of Saxony in the Northwest, to the Turkish Empire in the Southeast, even to Belgrade, I have been surprised to find how great has been the change during the past five years in favor of religious liberty. The free exercise of one's own religion is now fully secured to Protestants as well as to Catholics. In Bohemia, Moravia and Hungary, where, five years ago, in my visit to those countries, I found the small Protestant communities and churches restricted and continually embarrassed in the exercise of their religion, now there is rapid development, full toleration, and gratitude for the liberty enjoyed. Every where in these lands the pastors have said to me—"We no longer have complaints to make against the government as in former years: the Emperor is now well disposed toward us, and we have no fear that he will recede from the assurances he has given us." In conversation with one of the pastors in Vienna he remarked, "All things will go well if the Emperor stands upon his declarations, and we all believe he will. True, the Empress and the Catholic Archbishop of Austria may often endeavor to check the generous disposition of the Emperor towards his Pro-

testant subjects, but he has promised and he will not recede." The very gracious reception this sovereign accorded to the deputation of the General Protestant Synod, lately held in Vienna, has inspired in all a confidence in his benevolent intentions. When this deputation presented the thanks of the Protestants of Austria for the rights and liberties they enjoyed, the monarch replied: "I greatly rejoice in the meeting of your Synod in Vienna, and it is my earnest desire and purpose that the Protestants of the Empire should be in complete possession of all their rights and all their liberties."

With reference to Hungary, the Austrian government is, at present, in a special manner friendly to the Protestants, being very desirous of employing with the Hungarians the most conciliating policy possible, both civil and religious. In Pesth, the capital of that country, where it was so difficult a few years ago to introduce the Bible, on account of the rigid and vexing surveillance of the Austrian police, now not only the Bible but religious tracts may be printed, and full liberty is granted for prudent evangelizing effort. Indeed, throughout all Austria the change is remarkable; there is another spirit, free, noble and generous, and the Protestant Church, no longer an object of distrust to the government, enjoys its confidence and favor, and this friendship of the government is everywhere most gratefully acknowledged.

Austria, therefore, now presents a most interesting field for evangelical work. With the exception of some portions of the Tyrol and Venexia, there are no parts of the Empire but what are now inviting, and give promise of rich rewards for the labor bestowed. Austria is fully open to the Gospel, and if the Christian church has at heart her evangelization, now is the time for her to enter upon this work. The facilities for employing an efficient and successful evangelizing agency in all parts of the Empire are remarkable, since the numerous small Protestant communities centered throughout Bohemia, Moravia, Hungary, and other places, are so many points of sympathy, where the Christian church can reach Austria to do her good, and they constitute, in an important sense, a most valuable agency, all prepared upon the ground, to be assisted or made available. Then too, with the restoration of religious liberty to the Protestants in Austria, there has been awakened into life a new spirit, national and religious combined, love for the nation and love for the truth, so that in some places there is now seen this anomaly under Austrian rule, of the most active and evangelical Protestants being the warmest and most devoted patriots. Hence the agency here with which the church abroad can be brought into sympathy possesses more life and vigor in itself, and more favor with the government than ever before.

In my present tour I have also been repeatedly struck with this fact, that the religious appliances of the Christian church abroad, in wisely conducted missionary effort, not only can be freely employed in Austria, but are demanded by the religious condition of the country, and earnestly desired by the people. Indeed, I regard the state and condition of this Empire, for the accomplishment of a glorious work for true religion in central and south-eastern Europe, as favorable as Christians could desire.

But more than this: the slightest reference to the condition of the Protestants in this country will suffice to show that they greatly need assistance from Christians of more favored lands. Take for instance Bohemia, with her 60,000 Protestants and 65 or 70 churches, several of the latter recently organized. This entire population is, as a general thing, thinly scattered over all parts of the country, and at the same time very poor. It is with the greatest difficulty they can provide themselves with houses of worship, schools, pastors, and teachers. Even in Prague, for instance, where the religious movement has, within a few years, been so marked, the Protestants are too poor to provide for themselves suitable houses of worship. The largest of the three congregations in the city not long ago purchased an old Catholic church as a place of worship for some $14,000. They have been struggling to the best of their ability to pay for the same, but $5,000 still remains in a debt. Besides the building is too small to contain the congregation. The Sabbath I attended

church here more than 1000 were present and were accommodated only by standing. The congregation numbers nearly 2000. In the smaller towns, however, on account of the poverty of the people, much greater difficulty is experienced in securing suitable places of worship. Then, too, the salaries of the pastors are altogether inadequate to the support of their families, they receiving only from $150 to $200 or $250 annually. But the condition of their schools presents, perhaps, one of the saddest features of all, since as a general thing the little Protestant communities are too poor to sustain teachers of their own, and hence are obliged to send their children to Catholic schools, where for little or nothing they are gladly received and taught. Here daily hearing and repeating prayers to the Virgin Mary, and faithfully instructed in Catholic superstitions, these become more familiar to them than the Bible. Every where I found Protestant parents deploring the sad condition of their schools. And even where Protestant communities are sufficiently large to have schools of their own, there is great difficulty in finding well qualified Protestant teachers. So limited have been the privileges of Protestants heretofore, they have had no training institutions, and hence are often compelled to receive teachers from Catholic institutions. So also in providing pastors for these new communities and churches every where springing up, there is the same difficulty. My heart was sore pained as I saw the many embarrassments and difficulties surrounding these little Protestant communities in various parts of Bohemia and Moravia, and the great need in which they stand of help. I felt that if the Church in America would only reach out an assisting hand, and show warm sympathy to the Protestants of these countries, rising again into life and activity after centuries of death, how grateful that assistance and sympathy would be! And when entreated so often to tell the Christians in America about their struggles and trials, when many a time I witnessed their tears and heard their sighs, and when at last I received such cordial thanks for my visit and words of encouragement, I could not but resolve that the American church should know her duty, as well as her privilege, with reference to their dear Christian brethren in Austria. I plead for them. May God raise up many American Christian friends generously to assist them. More I hope to say, but at another time.

Santiago de Chili, July 27, '64.

Rev. Dr. Campbell,—Dear Sir :—The material prosperity of these countries will interest you, as having an influence upon their moral and spiritual improvement.—Since the last letter, it has been announced through the press that a company in England are, within about one year, to establish a line of steamers from Liverpool via Rio Janeiro, Buenos Ayres, Straits of Maggellan, and along this coast to Panama. The company is now building seven steamers.

Mr. Meiggs, the American rail-road contractor of this city, writes to the President of the Argentine Republic that the Andes ought not to be a barrier between brothers, and he gives his pledge that within eight years a rail-road will cross the Andes, and that he will even make the Indians of the Pampas work upon it. By a letter written on this subject to the London Geographical Society, it appears that the length of this Andes rail-road will be fifty-seven miles, at a cost of $8,000,000. From the points on either side connections will be made with rail-roads leading to the coasts. You will understand that this is only talked of. Wise and practical men affirm that this will be realized, and that it is only a matter of time. But the two opposite shores are, so to speak, approaching each other. On this side the rail-road reaches to the foot of the Andes; and on the other side they are pushing on the Central rail-road to Cordoba. This will open up an immense country, which will furnish in large quantities hides, wool, dried fruits, nuts, rice, clover-seed, starch, cheese, grains, coarse manufactured cloth, lime, hard lumber, silver, copper, &c.

With inducements for emigration and religious toleration, who can for a moment doubt that good schools and Protestant churches will to a certain extent follow in the wake of this rail-road enterprise? It would be of immense advantage to the cause

of religion if Christian families would come to these parts. Let them not come to get rich in a few years, and then to return home, but come here to LIVE Christianity.

The United States is the best country to live in, but that should not prevent some coming here actuated by high motives.—These countries are advancing; within five years five hundred miles of rail-road will be thrown open to the public in the Argentine republic. Mr. Wm. Wheelwright, of Newburyport, has contracted to build two hundred and seventy-five miles.

European emigration to Buenos Ayres was, in 1863, 10,408. This exceeds the sum of the emigration to all the cities of the other South-American republics. For the five years previous the emigration to this city (Buenos Ayres) has been upwards of five thousand a year.

The growing sympathy in South-America for the United States should make the hearts of Christians in our land rejoice. Is not an effectual door now thrown open to them in these lands?

July 29th.—To-day moved the Book Depository to another place. The old landlord said it was a shame to sell our publications in Santiago, and that if he had known what a thunderbolt it was he never would have allowed us to rent his rooms. The present rooms are better. In my own work I see some signs for good. On the part of a few there is a seriousness in religious matters.—We ask the prayers of the friends of this mission, that God's Spirit may here descend with power.

Entered a church to-day. At your right and left were rooms apparently dedicated to the worship of Mary. Her image was nearly life-size, gorgeously arrayed. Below was a miniature image of Christ. On the wall was written these words: "Whoever prays the 'Hail Mary' before this image of the most holy Virgin Mary, will receive full indulgence." Women went, and kneeling before it, crossed themselves, saying the prayer, and retired satisfied. How long before they will cease to become satisfied with these idolatrous practices! May the day of redemption speedily come to this people!

As the civil war wearies the longing expectation of many a patriot, so is the Christian patience tried by the slow progress of Christ's church.

With Christian regards to the patrons and officers of our Society, I remain

Yours, very truly,

NATH. P. GILBERT.

THE HOME FIELD.

LETTER FROM MISS RANKIN.

NEW ORLEANS, Aug. 20, 1864.

REV. DR. CAMPBELL—Dear Sir: Again have I been obliged to leave Brownsville by order from military authorities for the evacuation of that place. I occupied my Seminary most five months very successfully; having, during that time, upwards of sixty pupils, composed of Mexican, German, French, and American children. I have never had a school which promised greater usefulness, and I regretted exceedingly the necessity of abandoning it; but personal safety demanded that I should leave the city at the time the Federal troops left. Great kindness was shown me by Gen. Herron, the Federal Commander, during my stay in Brownsville, and also in affording all necessary assistance when being obliged to leave. I should have gone immediately into Mexico, but the condition of the country was such as promised no personal safety at present; so I came to New Orleans, which place I regard as highly important on account of the demands for missionary labor in its various departments. Loyal influence, even of a single unit, is highly necessary at this time in this captured Southern city, besides evangelical Christian labor is demanded most imperiously to counteract the increasing wickedness which is most strikingly presented at the present time. Protestant influence has been greatly weakened by the breaking up of most of the churches of the city during the last three years, while the Roman Catholic religion has gone on with increasing

power, until its predominance is everywhere painfully visible. The Sabbath is most dreadfully desecrated, even in the American portions of the city business being prosecuted as on other days. I can see no reason why a missionary should cease laboring in New Orleans, unless the overwhelming amount of sickness might present such obstacles as to discourage all personal efforts. But I cannot admit that we should ever doubt the efficacy of God's means in reclaiming sinners from wickedness. The command is "to sow beside *all* waters"—it remains for us to do our duty, and leave the issue with God. I wish to obtain from the A. T. Society a considerable amount of tracts having a special bearing upon the observance of the Sabbath, and distribute among the people, particularly upon a Sabbath morning. No doubt many of these Sabbath breakers have early impressions of the sanctity of the day, which only needs be revived to bring them to its due observance. In this work I wish to bring into co-operation some of the churches of the city. Some excellent ministers are here now, and evangelical influences are much on the increase to what they were last year.

Since I arrived in the city, which was three weeks ago, I have accepted a situation as teacher in the School for "Freedmen," occupying three and a half hours each day. The time occupied would not interfere with other missionary work which more especially demands my attention, and the remuneration accruing assists in my means of support, which, at the present prices, is not inconsiderable. I feel that God's providence has brought me here for some purpose, and my greatest desire is to know my duty and to do it. Any direction or suggestions made by you or your Board will be thankfully received.

The Mexican Mission still lies on my heart, and as soon as possible I wish to return to the work of instructing those benighted people. The Mexicans are anxious for Protestant teachers, and were not war prevailing I could have gone immediately to Monterey or Victoria, and opened a school with good prospects of success. At Victoria the "Liberal Party" have very commodious buildings, which were offered me, and perhaps, at some future time, I shall go and occupy them. A great change in the sentiments of the Mexican people in favor of evangelical religion is observable within the last few years. Indeed, I do not believe any Roman Catholic country within the range of Protestant influence can present greater evidences of reformation than Mexico. So much has come under my observation during my last sojourn upon its borders, that I have hardly dared believe all. I have learned through reliable sources that a great number of the priests have become convinced of the errors of their religion, and would most gladly abandon it, and embrace the Protestant faith, could they do so. I have seen three who have come out boldly, and give evidence of true conversion, and manifest the greatest desire to enlighten their ignorant countrymen. I have particularly desired to ascertain the causes which have operated in bringing about this important change. In every instance it has been attributed to the Bible. "I obtained a Bible, and the truths which it taught convinced me of the error of the Catholic religion,"—"So much superior was the religion of the Bible that I could not doubt it," has been the universal testimony. During those years which God's book was passing through my hands into Mexico, I never doubted its accomplishment of the object for which it was sent, although it was looked upon as an insane thought in me to attempt to make any thing of Mexicans otherwise than Catholics. I have truly felt the promise verified of finding that which was "cast upon the waters after many days." During the five months I remained at the Rio Grande, I sold and gave away twelve Bibles, forty-five Testaments, and fifty dollars' worth of the Tract Society's publications: most of the latter were valuable works, exposing the errors of Popery.

I feel that our labor for the evangelization of Mexico has not been in vain. God is giving us abundant encouragement for future efforts in behalf of that long benighted country. Let us thank God, and take courage.

MALINDA RANKIN.

Watching for riches consumeth the flesh and the care thereof driveth away sleep.

MISSIONARY INTELLIGENCE.

SOUTH AFRICA.

The Zulu Mission of the A. B. C. F. M. held its annual meeting in May. It was a meeting of peculiar interest. The concluding service was a public missionary meeting in union with Presbyterians, Independents, Wesleyans, and Episcopalians. Dr. Duff, of India, was one of the speakers, and addressed the meeting with great power. The natives are manifesting special interest on the subject of education. Formerly there was great indifference, and even unwillingness to receive it. But the chiefs who opposed are now most urgent that teachers may be sent among them.

From the report of Rev. Mr. Grout, of the Umvoti Station, it appears that his audience on the Sabbath is about two hundred and fifty hearers. The church numbers seventy-three members, six having been added during the past year. The Sabbath-school has one hundred and forty-three children, who manifest much zeal in the study of the Scriptures.

Bishop Payne, who has had under his care the Station at Caralla, some distance from Cape Palmas, up the Caralla River, says in October, 1839, when the missionary and his wife and one native girl moved from Mount Varyhan to Caralla, to a cottage 18 feet by 14, with two rooms, they were all the representatives of civilization and Christianity in the place; now there is ample accommodations for the missionaries, two large school houses, and a substantial church building. On the communion list are 91 names. In the schools are 35 girls and 22 boys. From these schools have gone twenty-five Christian families, twenty-two catechists and teachers, one minister, two candidates for orders, three printers, and five Christian mechanics.

In South Africa, at Mekuatling, the French Prot. Missionary Station, thirty-one native adults and children were lately added to the church by baptism, in the presence of a numerous congregation.

Gaboon Mission.—Mr. Bushnell reports the death, in June last, of an excellent member of the mission church, the slave Panyale, of whose conversion and Christian character, he says, many readers of the "Herald" will remember to have heard him speak, as illustrating the power of the gospel. He was working "out in the bush," when his little girl was seized by a savage war party, to be carried away as a captive. Hearing her cries, he ran to rescue her, and was shot through the heart. Though an ignorant man, unable to read, he had been an active, useful member of the church, letting his light shine, and exerting a happy influence on the many. "The mission and church deeply feel his loss." Mr. Bushnell states, that for a few weeks their congregations at Baraka had been larger and more solemn than usual, with the number of enquirers increasing. The man with whom Panyale was stopping when he was killed was soon after received to the church. This man's wife also had applied for admission, and three or four other persons, it was expected, would be received at the next communion season. The temperance reformation is progressing.

NORTH CHINA.

A letter from Mr. Blodget, dated at Peking, April 30, makes the following statements: "It is one month to-day since the chapel was opened in this city. Day by day the people have flocked in to hear the word, numbers waiting outside the door for the hour of service. Although the chapel is in a retired spot, it is always well filled, sometimes crowded, so that we are obliged to close the doors to prevent others from coming. The audiences are respectful and attentive. The books are received with great eagerness, and in some cases, at least, there is evidence that they are read. Several persons are in regular attendance, and have become acquainted with the outline of Christian doctrine.

"Mr. Martin, of the American Presbyterian Board, is to baptize an individual to-morrow, the first in connection with that Society. Mr. Edkins, of the London Missionary Society, has baptized quite a num-

ber. We hear of no objection on the part of the Chinese authorities to what is doing by missionaries here. So far as appears, an open door is set before us to preach here as in the treaty ports throughout the country, and already, in seven chapels, the message of the Gospel is frequently, if not daily, delivered.

"Peking is a different city from any other in the Empire—different not only in its spacious streets, large temples and public buildings, with groves of trees, but different in the character and habits of the people. The Manchurian element in the population is great, and is manifest in its influence upon the Chinese. Women have large feet, walk about the streets, come into our chapels when they wish, and in general seem to be much more free than among the Chinese. I doubt if the Chinese superstitions will be found to have so strong a hold upon the Manchurians."

INDIA.

A retrospect of twenty-one years' labor in Tinnevelly, by the Rev. J. S. Tucker, of the Church Missionary Society, brings out the following facts. During that period, he has received from heathenism and Romanism three thousand one hundred souls. He has witnessed the voluntary destruction of upwards of forty Devil Temples, with their idols; he has established sixty Schools, and built sixty-six Churches of various dimensions.

The Bishop of Calcutta, in his tour through India, publishes the following account of Ceylon: "One Sunday while I was at the island, Mr. Jones, one of the missionaries of the Church Missionary Society, baptised thirteen Singhalese, including a Buddhist priest. And these converts had been brought to Christ, in no small measure, by God's blessing on the work of another Buddhist priest, who had thrown off the yellow robes, received baptism and taken charge of the Mission School at Kornegalle.

Madras.—The Printing by the mission press, at Madras, for the year 1863, amounted to 14,363,043 pages, of which 9,216,400 were pages of the Scriptures, in Tamil, Telugoo, and Hindostanee. A pocket edition of the Bible in Tamil has been completed, and "there is a great demand for it by native Christians, in fine morocco binding." Dr. Winslow's Tamil and English Dictionary gives great satisfaction.

Madura.—Mr. Rendall, writing in April, refers to his continued conviction of the importance of itinerant labors among the heathen, and says that three-fourths of the villages connected with the Madura station were visited during the year 1863. In March, he spent ten days, accompanied by Mr. Burnell, itinerating north of Madura. They visited sixty-seven villages, and addressed more than 4,000 people. "During the first three months of this year, over one hundred and fifty villages have been visited." The catechists are awake to the importance of this work, and cheerfully render efficient aid. The earthern vessels, given out at his station six months before, to receive benevolent contributions, were broken on the 1st of January, and yielded something over forty-nine rupees—an advance of fourteen rupees on the previous six months. He mentions the admission of four persons to the church, one woman and three young men.

Mr. Burnell, of the Malur station, mentions the persecution of a congregation by Romanists, leading to the removal of some of the people, and the forming of a congregation in another place. The unusual interest manifested in a religious meeting at one of his villages recently, was very cheering; but while speaking in the town of Malur, on the first Sabbath in April, he was assaulted by a mob and beaten. But for the timely assistance of his servants and the police, he might have been seriously injured. The people were excited by the falling of a brass vessel, filled with flowers, from the head of a dancing "pusari;" an accident which they professed to suppose he had occasioned.—Several persons engaged in the assault were fined by the magistrate, but a writer in the Madras Observer severely criticises the course taken, as utterly insufficient—failing to promise protection to Europeans against native violence.

FEEJEE ISLANDS.

At the meeting of the British organization of the Evangelical Alliance, held in Edinburgh in July, the Rev. Mr. Wilson gave a most interesting account of the progress of the Gospel at the Feejee Islands.—Less than thirty years ago, when the mission was begun, the people of the Islands were cannibals. Now sixty-seven thousand of them were professing Christians, more than thirteen thousand worthy church members, and five hundred and forty-six on trial for membership. There were in operation 89 schools, attended by 34,999 scholars, and 1476 teachers. Besides the missionaries, there are 21 native assistant missionaries, and 274 catechists: 304 chapels, and 172 out preaching places.

NEWS OF THE CHURCHES.

SCOTLAND.

The Evangelical Alliance.—The 18th Annual Conference of the Evangelical Alliance was held in Edinburgh, during the month of July. The meeting was not as fully represented by delegates from abroad as some of the previous meetings. Still the delegation was large, and the meeting one of very special interest. Among the distinguished men present we notice the Hon. and Rev. Baptist Noel, Pastor Berg of Lucdeu, Dr. McCosh of Belfast, Pastor Meille of Turin, Dr. Stewart of Leghorn, Pastor Pilatte of Nice, Professor St. Hilaire of Paris, and Rev. Dr. Betts of Holland.

Pastor Meille, of Turin, gave a most encouraging account of the progress of the Gospel in Italy during the past fifteen years. He showed the difficulties they had, and made a strong appeal for aid in their work. They felt free to call upon the churches for aid, because the work they were doing was not for themselves, but for the cause of the Lord Jesus Christ. They did not want, said he, in Italy, the Church of the Vaudois, (or the Waldenses,) or the church of any other party, but the Church of Jesus Christ.

He was followed by Pastor Pilatte, of Nice, who showed that the Evangelical churches in Italy had to contend on the one hand against the grosser forms of superstition, and on the other the most subtle and extreme form of infidelity.

Speaking of the church of the Waldenses he said, it had so prospered that we had now fifty missionaries in Italy, and one school of Theology planted in the heart of Florence. We have Naples, and Lombardy, and Piedmont, hearing the Gospel of Jesus Christ; and thousands of souls not only with a knowledge of Jesus Christ, but thousands have actually believed in Jesus Christ. Is not that a great work accomplished in a country where a few years ago, none could speak of Jesus—none could open a Bible and read it, and none could give away an evangelical tract? But the work is little, if we think of the whole of Italy, Popery has done for the Italian people what even Paganism has not done. In fact Popery, in taking nominally the place of heathenism, has left and preserved among the Italians the very spirit of heathenism. Popery has been, emphatically, in Italy, more than any where else, *Christianized Paganism*. No statement could more exactly exhibit the real facts of the case than this; and it is the language of a man who has seen it in all its forms and under all its guises.

Professor St. Hilaire, of Paris, gave also a most encouraging account of the state of religion in France. In some parts, he said, the work was going on brilliantly. A great change had taken place since the publication of Renan's book on the Life of Christ. Before the appearance of that volume, many of the higher classes were peculiarly indifferent on the subject of religion. But now the indifference had given place to excitement, and there was intense curiosity manifested towards religious questions. The first edition of the "Life of Christ" was followed by another, a smaller edition, with a view of making the poison sink deeper into the public mind; but he said it was astounding to discover that the smaller edition was almost a complete disavowal of the larger one. Pastor Pressensé had recently paid a visit to

Palestine, and was engaged in a work designed to refute entirely the statements of Renan.

Dr. McCosh, of Belfast, read a most masterly production on the subject of Infidelity, and, as the Hon. and Rev. Baptist Noel said, it was the production of a scholar, a gentleman, and a Christian. But we cannot give an analysis of his essay, nor of the speakers on the subject of Home and Foreign Missions. It must have been a meeting of great interest, and calculated to advance the spirit of unity and Christian effort among evangelical Christians.

FRANCE.

The question of Education in France is exciting special interest at the present time. There are in France two sets of schools for the lower classes; one conducted by laymen, and under the control and management of the University—the other established by Priests, or semi-Priests, who are in reality Jesuits, and who control the education of the people.

These clerical schools are numerous, and on the increase: and the reason is obvious. In lands where Popery reigns supreme, elementary schools are scarce, and the lower classes are left in ignorance. But in France these disciples of Loyalla know that there will be schools, and therefore they establish them, acting on the principle of giving the children the least possible instruction. They teach them the Romish catechism, and the litanies of the Virgin Mary, and the rudiments of reading and writing.

This has given rise to great dissatisfaction on the part of educated men. The municipal council of Bordeaux lately refused to vote a pecuniary grant to one of these clerical schools, on the ground of inadequacy of instruction. The Priests complained, but that did not avail, for other municipal councils adopted the same policy.

The Consistories of the National Reformed Church are looking for a successor to the venerable M. Jalaguier, who is Professor of Theology in Montauban. Their attention seems directed to Jean Monod, Pastor of Nismes, and son of the late excellent Fredcrick Monod.

AUSTRIA.

We have frequently spoken of the progress of religious liberty in Austria, and the opening of the way for the spread of the Bible and evangelical principles; but an event has lately occurred, bearing most intimately on this point, and that was the meeting of the General Synod of the Lutheran and Reformed Churches in Vienna. While the Protestants of France have been for more than a century deprived of their Synodical Assemblies, here are the delegates of the two Protestant Confessions assembled in Vienna, to deliberate freely on the interests of their churches. Nor was this all: a deputation from the Assembly with their President, Dr. Franz, waited on the Emperor to convey to him an expression of their gratitude for the Patent of 1861, by which their rights and liberties were acknowledged. The Monarch replied: "I rejoice extremely to see the General Synods assembled at Vienna, and it is my earnest desire to see the Protestants of the Empire in full possession of their rights and liberties." This deputation was no less courteously received by the Minister for Worship.

There was another fact equally significant. On May the 29th the Synodical Assembly attended in a body at a grand religious assembly, celebrated at Vienna to commemorate the tri-centenary of the death of Calvin.

MATAMORAS AT FRANKFORT.

It was not long since that this brother, who was banished from Spain for his faith in Christ, was in Frankfort, Germany, on his way to Holland, to make a visit to Dr. Capadose. He is now at Lausanne, pursuing a course of study in theology at the Theological Seminary of the Free Church. Nor is he the only Spaniard at that institution. There are twelve others, among whom are two brothers of Matamoras, preparing for the work of the ministry, that they may carry the light into Spain, whenever the way shall be opened. Well said the inspired penman: "The wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."

The greatest benefits of all have no witness, but lie concealed in the conscience.

MISCELLANEOUS.

We think no Christian can read the letter of our missionary at Milan, who has just returned from a Bible tour through Moravia, Bohemia, and Hungary, without devout thanksgiving to God. Throughout all those regions the Lord has most wonderfully opened the way for the spread of a pure Christianity. We have before alluded to the free constitution granted by the Emperor of Austria, but we had some hesitancy about his granting free and full liberty for the distribution of the Bible and of tracts. But we see from this letter that the Protestant Church is no longer distrusted, but enjoys the full confidence of the government. Indeed we have no reason to doubt the kind words of the Emperor to the deputation from the Lutheran and Reformed Synods whose sessions were lately held in Vienna.

To us it is sad that we are able to do no more in the prosecution of our work in those lands. It was our earnest hope and expectation to have greatly added to our list of laborers. But the high rate of exchange cripples us. Twenty thousand dollars goes no farther now than eight thousand would three years ago. To do the same work abroad costs us nearly three times as much as it did then. To carry forward, then, our present work without any addition, requires a great effort, especially to meet our monthly payments without being involved in debt. May we then not appeal to our readers to help us? Help us, brethren, through the crisis. A little timely aid from all our friends will, at the present time, carry us safely through.

The Rev. Byron Sunderland, D. D., and family, sailed from this port for Paris on the 20th of August, in the ship city of London. He goes out to take charge of the American Chapel in Paris, lately under the care of the Rev. Dr. McClintock of this city. We have good hopes from our past knowledge of Dr. Sunderland, that under his administration the Chapel will maintain the high position it has held under its former pastors. The experiment we no longer regard as a doubtful one, but a full and complete success. We have not received letters from Dr. Sunderland, but shall expect them in a few days.

The Rev. Mr. Constantine has lately made a Bible tour through the Northern parts of Greece, and up into Thessaly, and distributed and sold about five hundred Bibles and Testaments. And we take this opportunity of rendering our thanks to the American Bible Society for their free and generous donations, aiding us in this and other Bible works. We feel that the Bible is the great forerunner, and when our missionaries can place it in the hands of the Romanist and induce him to read it, the work is more than half done.

Romish Patriotism!—A motion was recently made in the Chamber of Deputies of Belgium, for an increase of representation from certain districts to keep pace with their increased population, according to provisions of the Constitution. The Romish members, suspecting the addition would not strengthen the Pope's power, asked the Ministry whether it was their intention to support the motion. Being answered in the affirmative, they declared they would not vote the budget,

and in a body left the house, bringing the whole Government to a stand-still! It is to be hoped a dissolution will take place, and the people, in the new election, deal with such patriots as they deserve.

Testimony of Richard Cobden.—I have traveled in most civilized countries, and I say that the mass of the people in this country don't compare so favorably with the mass of the people in other countries as I should wish. I find in other countries a greater number of people with property than there are in England. I don't know a Protestant country in the world where the mass of the people are so illiterate as the mass of the people in England. These are not bad tests of the condition of the people. It is no use talking of your army or navy, of your exports or imports; it is no use telling me that a small portion of the people are exceedingly well off. I want to bring the test to a comparison of the majority of the people of this country against the majority of any other country. I say it, with some knowledge of foreign countries, that we don't compare favorably in that way.' The English peasantry has not a parallel on the face of the earth. I know no other peasantry but that of England which is entirely divorced from the land. There is no other country in the world where you will not find men holding the plough and turning up the furrow of their own freehold. You will not find that in England. I don't want any revolution or agrarian outrages to change this. But I find that wherever I go the condition of the people is apt generally to be pretty much in accordance with the power they have to take care of themselves. If you have a country where the people have no political power and another country where they have, they will be treated with more consideration, will have greater advantages, will be better educated, and will have a better chance of obtaining property in the latter case than in a country where they have no chance of having the political franchise.

Removal of Renan from his Professorship.—Elated by the success and profits of his "Life of Jesus," the Prof. of Hebrew, Syriac and Chaldaic languages in the College of France for two years delivered only one lecture. The Minister of Instruction changed his position to the Imperial Library—an equally lucrative office. Renan proudly declines the new appointment, and persists in holding his professorship. Whereupon the Emperor ordered the deposition of the refractory author. So M. Renan is a private citizen.

"From Greenland's Icy Mountains."—The late Dr. Raffles, in a letter to Dr. Lowell Mason, gives the following interesting account of the origin of the missionary hymn of Bishop Heber ("From Greenland's Icy Mountains,") which is now sung the wide world over:

"Heber, then rector of Hodnet, married the daughter of Dean Shipley, rector or vicar of Wrexham, in North Wales. On a certain Saturday, he came to the house of his father-in-law, who resided at the rectory or vicarage, to remain over Sunday, and preach in the morning the first sermon ever preached in that church, for the Church Missionary Society. As they sat conversing after dinner in the evening, the Dean said to Heber: 'Now as you are a poet, suppose you write a hymn for the service to-morrow morning.' Immediately he took pen, ink and paper, and wrote that hymn which, had he written nothing else, would

have immortalized him. He read it to the Dean, and said: 'Will that do?'—'Ay,' he replied; 'and we will have it printed and distributsd in the pews, that the people may sing it after the sermon.' 'But,' said Heber, 'to what tune will it go?' 'Oh,' he added, 'it will go to "'Twas when the seas were roaring." And so he wrote in the corner at the top of the page, ''Twas when the seas were roaring.' The hymn was printed accordingly."

Are Ministers Hirelings?—"Are you the man we've hired to preach for us?" "No, sir; I am not." "I beg pardon; are you not the minister?"—"Yes, sir; I am pastor of the church here; but do you really think I have been hired to preach for you?" "Why, yes, sir; I was at the meeting when the vote was taken to raise the money. Did you not come here expecting to receive a salary?" "Certainly; and so does the governor of this State enter upon his duties expecting to receive a salary, but would you say that he is hired to govern the State?" "Not exactly." "And the reason is exactly this: the governor is elected to fill a certain office, and when you speak of him you think more of his office than you do of his salary. You do not hire him to do whatever you may wish to set him at, but you elect him to an office, fixed beforehand and expressly defined in the Constitution, and then you fix a salary that he may attend to his duties without embarrassment. The same is true of a pastor. You do not hire him to do a job of preaching for you. You elect him to an office, ordained by Christ and defined in the constitution of the church, and then you affix a salary that he may give himself wholly to the duties of his office."—"Your theory appears very well; but what practical difference does it make?" "Just this. When you *hire* a man you expect him to *do as you say.* When you elect a man to an office you expect him to do what the Constitution says."

Athens, June 28, 1864.

To the Editor of the Christian World:—*Dear Sir:* In your issue for the present month, (June,) I observe an erroneous statement, and I beg you to insert these lines in your next, in order to correct a misrepresentation.

In the above-mentioned issue, it is said, page 182, in the 40th line—"The message which accompanied the first number, led to a discussion of the observance of the Sabbath between members of the Court, the King included, and Dr. Kalopothakes," &c. This statement the writer of the above-quoted article was probably led to make by a mistake of the printer. In a letter of mine published in No. 8 of the Christian World for March, 1863, (page 88, column 1st, line 37) wherein I state an interview I had in the palace with Prof. Kœuppen, one of the King's secretaries, whom I requested to place before his Majesty an article published in the "Star of the East" entitled "Queen Victoria and the Bible," it is added—"This became the occasion of discussion between him (Professor Kœuppen,) the King, Apothecary, and Dr. Kalopothakes." Now my letter reads—"between him (Prof. Kœuppen) the King's Apothecary and myself."—It seems that the printer either by carelessness or inability to read my writing left out the letter 's after the word *King*—thus introducing the King himself in the discussion, at which he was not present, as it appears from my request to his Secretary to place the article referred to before the King—a thing quite unnecessary if the King were present, for I could have then done it myself.

Yours, very respectfully, M. D. Kalopothakes.

BOOK NOTICES.

THE EARLY DAWN; *or Sketches of Christian Life in England in the olden time.* By the author of Chronicles of the Schonberg-Cotta Family; with Introduction by Prof. Henry B. Smith, D.D. New York: M. W. Dodd, No. 505 Broadway.

We cannot better describe this volume than by quoting the following extract from the introduction:

"The author of the Chronicles of the Schonberg Cotta Family is already well known and loved in many households of our land. In that attractive volume the story of the great Reformation, its spiritual conflicts and horrors were so strikingly described as to deepen our sense of the great debt we owe to those who then contended valiantly for the true faith against the corruptions and despotism of the church of the middle ages.

In the sketches comprised in the present volume, the scene is transferred from Germany to England, and thus comes nearer home to some of our sympathies and associations. The Christian life of England is here depicted through several centuries, from its earliest dawn in its contrasted lights and shadows, down to the morning star of the Reformation. The Druid is first introduced in converse with the Jew and Christian. The two martyrs of Verulam fall within the period of the Roman domination full fifteen hundred years ago. The fortunes of one Anglo-Saxon family are briefly sketched through three generations. The contests of the Saxon and the Norman and their different traits are vividly portrayed in the time of the Crusades. And few tales are more interesting and instructive than that in which Cuthbert narrates his experience in the Order of St. Francis, and his illumination by the everlasting gospel of Joachim, and Cicely relates how Dr. Wickliffe of Oxford ministered to her spiritual needs and insight."

WE have received a number of very excellent books from the Presbyterian Board of Publication—among which are the following:

UNCLE ALICK'S SABBATH SCHOOL. By Maxwell. 18mo., pp. 180.

FRANK ESTON; or, *The Joy of Believing in Jesus.* By Mrs. Caroline Blake. 18mo., pp. 144.

MY DOG ROVER, AND SOME GOOD THAT HE DONE IN THE WORLD. By Maxwell. 18mo., pp. 144.

EMMA HERBERT; or, *Be ye Perfect.* 18mo., pp. 179.

CHERRY BOUNCE; or, *The Wise Management of Human Nature.* By Maxwell. 18mo. pp. 180.

TEDDY THE BILL POSTER; or, *How he Became Uncle Alick's Right Hand Man.* By Maxwell. 18mo., pp. 216.

JOHNNY MCKAY; or, *The Sovereign.* 18mo. pp. 216.

SUNSHINE FOR GLOOMY HOURS. Compiled by Jessie Thornton. 18mo., pp. 216.

FRANK NETHERTON; or, *The Talisman.* 18 mo., pp. 252.

FREDERICK GORDON; or, *Principle and Interest.* By Flecta. 18mo., pp. 72.

THE FIVE GIFTS AND HARRY'S HONEST PENNIES. By the author of Homes of the West, &c. 18mo., pp. 180.

THE VALLEY OF DECISION; or, *Divine Teachings in a Boarding School.* By Mrs. H. C. Knight. 18mo., pp. 79.

The most of these books we have read through with care and with interest, and as such we most cheerfully commend them. Parents or Superintendents of Sabbath-schools need have no fears in placing them in their libraries. We have not room in this number to go over and specify the peculiar principles inculcated in each volume.

There are two other volumes from the same Board of Publication to which we would call special attention. The first is

FAMILIAR LETTERS TO A YOUNG CONVERT, by her Pastor. 12mo., pp. 96.

These letters, as the title indicates, are plain and familiar—admirably written, and enforcing the most weighty matters upon the attention and consideration of the young convert. Were we in the pastoral office, it would be our aim to present this volume to all the members of the church, but more especially the youthful members, that they might form right habits, and become useful and efficient laborers in the vineyard of the Lord.

THE GOOD STEWARD; or, *Systematic Beneficence an Essential Element of Christianity.* By Rev. D. X. Junkin, D.D. 12mo., pp. 115.

What we have just said of the former volume we can say with all sincerity of this. Christian reader, read over the second time the title of this book. Systematic Beneficence an *Essential Element* of Christianity. It is an essential element. Would to God that all the members of our churches recognized this principle—giving to the cause of Christ as a part of the worship of every Sabbath. What a change would be effected were every Christian to act on the principle of "laying by on the first day of every week as God had prospered him"—we should have means sufficient to send the Gospel to earth's remotest bound,—but we will not moralize. We wish every pastor and every member of the church would read the book. Should they do this they would not only give us more money than ever they gave before, but an addition sufficient to meet all the difference of exchange between this and former years.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF AUGUST TO THE 1ST OF SEPTEMBER, 1864.

MAINE.

Portland. State-st. Cong. Ch. & Soc.,.....$111 89

NEW HAMPSHIRE.

Troy. Joseph Jones,.....$2 00
Manchester. 1st Cong. Ch. & Soc.,.....45 75

VERMONT.

W. Brattleboro. Cong. Ch. & Soc.,.....22 30
Windsor. In part,.....31 32

MASSACHUSETTS.

Leverett. To complete L. M. for Rev. Jno. Hartwell,.....8 32
Danvers. Polly Putnam,.....1 00
Woburn. Cong. Ch. & Soc.,.....57 04
Hinsdale. Cong. Ch. & Soc.,.....14 32
Boston. A friend,.....6 00
Waltham. Trinity Cong. Ch. & Soc.,.....18 00
Mansfield. Orthodox Cong. Ch. & Soc.,.....8 00
Hatfield. Cong. Ch. & Soc'y, by John A. Billings, Tr.,.....60 35
Quincy. Cong. Ch. & Soc., in full of L. M. for Rev. E. P. Thwing,.....25 00
Deerfield. Orthodox Cong. Ch. & Soc.,.....27 35
So. Hadley Falls. 1st Cong. Ch., to constitute Horace Hatfield a L. M., by Rev. I. Knight, pastor,.....30 00
Bernardstown. Orthodox Cong. Ch. & Soc.,.....3 00
Greenfield. 1st Ch.,.....26 60
Montague. Cong Ch. & Soc.,.....17 55
Northampton. Florence Ch. to make Dea. A. L. Williston a L. M.,.....31 00

CONNECTICUT.

Ellington. Monthly Concert, by Edward Hall,.....5 50
So. Windsor. A friend,.....5 00
So. Britain. Cong. Ch. to make John M. Wolcott a L. M.,.....31 40
Southbridge. Cong. Ch.,.....10 42

NEW YORK.

N. Y. City. Joseph McKay for Waldenses,.....10 00
Deposit. Pres. Ch., Monthly Concert, by John M. Smith, Tr.,.....6 14
Clarkstown. 3d instalment of the bequest of the late William Riley, by Messrs. Snyder & Fitch, Ex.,.....25 00
Schenectady. P. R. Toll, $5; Frank Toll, $4; Mary G. Toll, $2; M. Antoinette Toll, $3,.....14 00
" Union meeting in M. E. Ch. in part of L. M. of Rev. A. Jutkins,.....19 66
Poughkeepsie Mrs. M. J. Myers,.....25 00
Fairfield. M. E. Ch.,.....8 00
Watervliet. M. E. Ch.,.....6 26
West Troy. M. E. Ch.,.....3 56
Stillwater. M. E. Ch., in part for L. M. for Rev. G. C. Simmons,.....12 72
N. Y. City. H. J.,.....150 00
Elmira. 1st Baptist Ch., Mrs. E. N. Barbour, $3; Miss C. A. Barbour, $2; O. B. Northrup, $2; Mrs. S. Kelly, $2; S. R. Van Campen, $1; Miss E Farrington, $1; others $5,.....21 00
Seneca. Pres. Ch., to make Mrs. Isabella Patton L. M.,.....30 00
Jewett. Monthly Concert in Pres. Ch., B. Pond,.....10 00

NEW JERSEY.

Bloomfield. Pres. Ch., add.,.....2 00
Newark. 1st Pres. Ch.,.....68 62
Long Branch. M. E. Ch., in full of L. M. for Rev. Wm. Franklin,.....16 00
Princeton. Rev. R. Taylor in full of L. M. for Addison W. Taylor,.....20 00
Trenton. Gummery, $10; Stryker, Hutchinson, Grant, Roberts, Hutchinson, Temple, Owens, and Riley, $5 each; others $10,.....60 00

PENNSYLVANIA.

Slalington. O. S. Pres. Ch. for L. M.,.....30 00
White Haven & Eckley. O. S. Pres. Ch., which makes Rev. James M. Salmon L. M.,.....36 00
Eckley. Episcopal Ch.,.....6 00
Bedford. M. E. Ch. in part L. M. for Rev. E. W. Kirley,.....13 00
Summit Hill. Messrs. Simpson, J. H. & J. Nevins, and Abbott, $5 ea.; Patterson, & Sharp, $3 ea.; others $7.25 in full of L. M. for Rev. J. White,.....28 25
Tamaqua. Messrs. Anderson, Ryon, and Milne, $5 ea.; others $23, of which $18 in full of L. M. of Rev. Wm. Thompson,.....38 00
Mauch Chunk. Messrs. Fatginger, Douglass, Lusenving, Hutchinson, $5 ea.; others $50.65,.....75 65
Philadelphia. Mrs. Beck,.....20 00

ILLINOIS.

Springfield. 2d Pres. Ch., Joseph Thayer, $50; others $50, by Rev. A. Hale,.....100 00
Quincy. C. B.,.....5 00
Delavan. Rev. S. M. Templeton for L. M.,.....10 00

INDIANA

"A Friend in Indiana."".....10 00
Hamilton. Cong. Ch.,.....4 00

OHIO.

Cuyahoga Falls. 1st Cong. Ch., by Chas. Clark, Tr.,.....6 70
N. Springfield. Individuals,.....1 85
Massilon. Prot. E. Ch. on L. M. for Rev. H. H. Morrell,.....15 00
" Pres. Ch., individuals,.....2 65
" M. E. Ch.,.....3 45
Dalton. Pres. Sab. Sch'l, add. to $10 last year to make itself L. M.,.....10 00
Canton. M. E. Ch. in part to make Colo E. Ball a L. M.,.....21 00
" Eng. Lutheran Ch., Isaac Harter $3; Mrs. F. A. Schneider $5,.....8 00
" Pres. Ch., of which $10 by Peter Housel on L. M. for self; $14.75 by others on L. M. for Rev. E. Buckingham,.....24 75
" Bapt. Ch., L. M. in part for Rev. S. Gorman,.....16 75

CALIFORNIA.

Mendocino. E. Wheeler,.....5 00

COLORADO TERRITORY.

W. H. Russell, $5; W. E. Sisty, $5,.....10 00

WISCONSIN.

Beloit. 1st Bapt. Ch., individuals,.....4 00
" 1st Pres. Ch.,.....7 00
" 2d on L. M. for Rev. Robt. Beer,.....10 50
" 1st Cong. Ch. to make Rev. Dr. H. N. Brinsmade L. M.,.....34 00
Racine. Pres. Ch. on L. M. for George Murray,.....24 00
" Baptist Ch.,.....8 00
" John C. Smith,.....1 00

THE

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JUAREZ, THE PRESIDENT OF MEXICO.

In the last number of the Christian World we gave an article on the Spanish Republics of America. A part of it was occupied with the condition and prospects of Mexico, and President Juarez was incidentally mentioned. We propose now to present to our readers a very brief statement of the leading facts in the life of that true republican and illustrious patriot.

HIS ORIGIN.

He is a pure-blooded Indian, born in 1807 at the little Indian village of Tattan, near Isltan, state of Oajaca (or Oaxaca), in the southern part of Mexico. His parents belonged to the tribe of the Zapatécos, which, with that of the Mistecos, constituted the principal population of the State of Oajaca. This village has since been honored with the name, "Villa Juarez."

THE FIRST STEP OF ELEVATION

was from an Indian hut of poverty to the position of servant in a wealthy, intelligent, and kind-hearted family of the city of Oajaca. This was at an early age. He proved so serviceable, faithful, bright, and winning, as soon to be regarded more as a son than a servant. Through the kindness of these patrons he received not only a good education, but was enabled to pursue the study of *law*.

HIS SECOND STEP OF ELEVATION

was to a settlement in life as a practitioner at the bar, and husband of his patron's daughter. He soon became distinguished in his profession, and was made Chief-Justice of Oajaca. Chosen as a member of the legislature of his native province, he became an active politician, and was a decided "Liberal." To his honor it may be added, he has, up to this time, through all the vicissitudes and temptations of his eventful life, consistently maintained liberal opinions and promoted liberal measures. This is a distinction attained by very few *Mexican* leaders.

HIS THIRD STEP OF ELEVATION

was, in 1846, to a seat in the National Legislature, which then held its

sessions in the city of Mexico. This was the period of our invasion of that unhappy country. In providing means to meet our aggressions, Juarez was a warm advocate of the law, called "the Mortmain law," for appropriating to national uses the immense riches of the Mexican clergy; thus, eighteen years ago, taking ground which made the Roman Catholic priesthood his irreconcilable enemies.

HIS FOURTH STEP OF ELEVATION

was, in 1848, to the Governorship of his native State. This office he held till 1852, and showed that the confidence of his own people was not misplaced. It was a time of peace, (a rarity in Mexico,) and he improved it diligently in constructing new roads, multiplying public schools, and repairing financial injuries. On resigning office, he left in the treasury a considerable sum in place of a large deficit three years before.

HIS FIFTH STEP OF ELEVATION

was banishment in 1853, by the perfidious Santa Anna, who had been recalled by the Priest-party from exile in Carthagena, and invested with the dictatorship. To be regarded by such a man the most prominent obstacle in the way of his unpatriotic projects, was indeed a high honor which might well have been coveted by any Mexican patriot; and no doubt contributed not a little to his subsequent uniform popularity among the mass of the people. The time till 1855 was spent by him partly in Havana and partly in New Orleans.

HIS SIXTH STEP OF ELEVATION

was the appointment by Alvarez to the office of Minister of Justice, and soon after by Comontfort to the office of Secretary of State, followed by an investment with the Presidency of the Supreme Court of Justice. In the first of these offices he secured the abolishment of the unrighteous privileges of the clergy and the army; and, doubtless, contributed a large influence to give form to the constitution of 1857, which has remained unrepealed ever since, and contains the following wise provisions:—

The establishment of a constitutional federal government in the place of a military dictatorship.

Freedom of religion.

The nationalization of the two hundred millions of the property held by the clergy, with a revenue of twenty millions of dollars.

The subordination of the army to the civil power, and the abolition of military and ecclesiastical tribunals.

The reduction of the tariff, the abolition of the system of exceptional permits, of interior duties, and of passports.

The negotiation of commercial treaties of the most liberal character, particularly with this country, and the establishment of reciprocity of trade on the frontiers.

The opening of the country to foreign immigration and foreign enterprise in every branch of industry, particularly in mining and works of internal improvement.

Under this constitution the Juarez government was recognized by that of the United States, through its minister, Mr. McLane.

HIS SEVENTH STEP OF ELEVATION

was, in 1858, to the Provisional Presidency of the Republic, after Comontfort was deposed by Zuluaga, in virtue of his office of President of the Supreme Court, according to a special provision of the constitution. But Zuluaga was opposed to Juarez as well as to Comontfort. Juarez established his capital at Guanajuato, while that of Zuluaga was at the city of Mexico. He tried to assemble a congress, but failed in consequence of the injury his party had suffered from that of Zuluaga. He then sailed from Acapulco, crossed the isthmus of Panama, and arrived at Vera Cruz, where he established the seat of his government. Thus Mexico had two governments. While the Reactionists, under Zuluaga, occupied the central provinces with the city of Mexico for their capitol, the Liberals under Juarez possessed the western, the northern, and the extreme southern provisions, with Vera Cruz for their capitol. The former drew their supplies from the treasures of the clergy and forced loans : the latter from the customs and wealth of the important seaport of Vera Cruz. The former were supported by the favor of the church, the latter by the approval of the people. Most of the victories were by the Reactionists, but the Liberals had greater resources for repairing losses, and at this time were especially encouraged by the recognition of the Cabinet at Washington.

Miramon succeeded Zuluaga, and made great efforts to take Vera Cruz from Juarez ; but was signally defeated and compelled to flee the country. This success enabled Juarez in 1860 to establish his government at the city of Mexico, when it was formally recognized by the various envoys of foreign countries.

HIS EIGHTH STEP OF ELEVATION

was his election, in 1861, definitively, to the Presidency by Congress, while previously he had held that office only provisionally. This, at such a time, was evidence that the Liberals esteemed him their best leader, and conferred a new and honorable distinction. But still parties were so divided, conflicts were so constant and desolating, selfishness in most of the public men so entirely took the place of patriotism, that the body politic seemed crippled in every member. The energies of government were exhausted in warding off threatened dangers, and no progress could be made in general and necessary ameliorations. In spite of the best efforts of the true-hearted President, the ship of state seemed drifting on the rocks.

At this juncture Juarez did two things for which he has been severely censured, as, at least, wanting in political cleverness, (or cunning,) if not in strict justice. The first was the expulsion of the Papal bishops

and the confiscation of the remaining property of the Church. The second was the suspension of all State payments for two years. The latter certainly took place at a very unfortunate period, in conjunction with our rebellion, giving France a pretext to take advantage of our hands being fully occupied, to violate the Monroe doctrine for her own aggrandizement. It also gave her the initiative under the countenance of England and Spain, who also were offended by the declaration, and led to coöperate in forcing payment. A still additional unhappy circumstance associated with it, was the impression on the part of the creditors (whether true or not) that the Juarez government had just realized 20,000,000 *pesos* from the sale of church property.

In regard to these points, it may be remarked,—1. that so far as we are apprised, no certain proof is adduced showing that twenty millions of *pesos* had actually come into the treasury, nor any considerable amount, as the *recent* result of the sale of church property. Indeed, judging from analogous cases, we should say the probabilities are against it. The general confiscation of $200,000,000 worth of church property had been enacted three years before in the constitution of 1857, and all which could be realized from it had doubtless been received and expended in the civil wars which led to the establishment of the Juarez government. But judging from the experience of Spain in a like case, we should be led to believe that no very great amount was ever obtained from the sale of the real estate of the church. It must be sold to the people, who had been trained by the priests and still remained Romanists; and however they might hate priestly oppressions, would yet have that ingrained sentiment of the sacrilege of seizing church property, which would prevent an easy sale of what was by law appropriated.—Besides this, the means now (1860) adopted by Juarez for a large, if not the principal, part of the income, expected from this source, was the leasing of the estate of the monasteries and nunneries to farmers at a fixed rent. That rent of course would not be paid in advance—could not be—by the poor cultivators who had been impoverished by perpetual civil wars sweeping over their farms and destroying or appropriating their crops. It is therefore probable that the alleged 20,000,000 *pesos* was not received by Juarez in 1860.

2. It should be remembered that if no great amount had been then realized from ecclesiastical resources, the treasury must have been exhausted, making payment impossible. In such case, Juarez might reasonably suppose the effect on the creditors would be better to have a fixed time of suspension stated and expected, than to subject them to repeated disappointments without previous warning. Surely two years was not a long time, if any stoppage must occur.

3. As to the political policy of the measure, as connected with the

subsequent circumstances which led to the disasters now upon him. it should be remarked that the most material event, and that which was the necessary condition of the present result—viz., our rebellion, had not then occurred, and, in its actual crippling dimensions, was not by anybody anticipated.

In regard to the expulsion of bishops, the Papal nuncio, and the Spanish envoy—together with the introduction of civil marriage ; it has been said, he should have conciliated the ecclesiastical—the strongest—power of the nation, at least enough to use it for subserving his own purposes. In answer it may be said (1.) Perhaps Juarez understood the "situation" quite as well as his critics do. His life had been spent in Mexico ; he had seen their perpetual intrigues with successive parties—that they had kept Mexico in a continual state of disturbance from the commencement of its independence—that, in short, the bishops must *rule*, *ruin*, or *be ruined*. For about forty years other Presidents had tried to soothe and gratify them, and gain their coöperation in building up a prosperous republic in Mexico. And the results of forty years' trial had demonstrated the above conclusion. Is it then strange that he, seeing his best efforts for national stability and prosperity defeated by their intrigues and other ill use of power, should be goaded to the point of a desperate effort to rid himself of this perpetual plague, and his country of the incubus which had, from the beginning, paralyzed, oppressed, and bound her in wretched and hopeless captivity. (2.) If the bishops were banished civil marriage must be instituted, or, should the priests, led by their superiors, refuse the offices of the church, all children of future marriages would be legally illegitimate, and all husbands and wives adulterers. Such a state of things would have given to the priest-party a power which no government would wish to encounter. (3.) As to the confiscation measures, these were but the vigorous carrying into effect the provisions of the constitution of 1859, and now specially necessary to further weaken the formidable enemies he had dared to attack ; and also, if possible, to afford some relief to the exhausted national treasury.

Taking all the circumstances into account which Juarez, at *that* time, could know, was he right or wrong ? If we judge the bishops by past history, they deserve all that Juarez meeted out to them ; nor do present facts set them in any better light. Orestes, a Mexican priest who has come out from them, and is now under great persecutions and privations, striving to spread in that country the pure word of God, gives the following testimony of their character, designs, and conduct :—

"The abuses, wickedness, infamy, cruelty, and tyranny of the high clergy of the capital of Mexico, in whose midst I was brought up, and who have overturned the whole country to satisfy their vengeance and

reconquer their privileges and wealth, showed me the light of truth taking me out of the fatal abyss in which I was, with other priests who have been enlightened by the same idea."

If such is and has been the character of these men, surely Juarez, as a patriot, could not give his country into their hands. What course then was left to him as chief ruler, but to deprive them, if possible, of power to ruin it? And what better course could he pursue, for this purpose, than that of banishment? By this course New Granada has once and again been relieved, and had the United States remained free to vindicate her political doctrines, there is much reason to believe it would have brought a blessing also to Mexico.

HIS NINTH STEP OF ELEVATION

is found in the manly persistency and patriotic courage with which Juarez has pressed on in the course which he adopted for his country's good. He has done it undismayed by the misfortunes which have been multiplied upon him through the desertion of former friends, and the aggressions of new and powerful enemies. Such experience tests manhood, and proves the genuineness of principle, as they cannot be tested and proved under the clear skies of prosperity.

Let us glance a moment at these discouragements, as they successively and swiftly poured themselves across his path. 1. In September, 1861, almost one-half of his congress, taking fright at the oppositions which began to appear, presented an address inviting him to resign the Presidency. This was signed by fifty-one members. But on the very same day he received a petition signed by fifty-two members begging him to persevere. With this bare majority of the national legislators on his side, he decided to risk all private and personal considerations in adhering to that course which he had adopted from deep convictions of true national policy and official duty. 2. The bishops fled to France, cast themselves on the protection of Louis Napoleon, and urged on him an intervention which should, at the same time, restore to them their lost power, and give to them a new distinction as the patron and protector of wronged Romanism in all lands. The same spirit which led the French Emperor to make war on Cochen China, because the government of that country did not grant the facilities and immunities claimed by Roman Catholic missionaries among them, would move him still more strongly to covet the privilege of interference in the Mexican imbroglio, if it could be enjoyed with a reasonable hope of success; because the prestige of patronage, and the prospect of commercial advantage, to which he had an eye in Cochin China, would be far greater in Mexico.

Circumstances conspired to favor his wishes in a most remarkable manner. 1. The two years suspension of payment on Mexican scrip,

of which some was held by his subjects, gave a plausible pretext for approaching Mexican shores with a military force to take possession of the ports, where the tariff revenues were pledged in payment, and become their own collectors. 2. England and Spain having vastly greater claims than France, were at once caught in the net spread for them, and easily drawn into this cunning scheme of collection. It seemed feasible, and perhaps justifiable to pay themselves by the means which Mexico had agreed to set apart for that purpose.

Such an association of most adverse national interests, and when each would jealously watch any attempt, on the part of the others, at undue national aggrandizement through conquest, was a great point gained. It seemed the best possible pledge that the three-fold league was only for a collecting expedition. But, having gained a footing on Mexican territory, and brought the debtors to face their creditors and discuss the claims and the means of giving present security and of making ultimate payment; it was found that a very large part of the French claim consisted of the Jecker bonds, given by a former President of the anti-national party, when in desperate circumstances—given for a vastly greater sum than had ever been received, and if we rightly recollect, pledging exorbitant interest at that. On discovery of this the two co-operating parties said to France, "This is too bad. It is not honorable. We cannot be parties to such a claim," and left the copartnership.

This was probably just what Napoleon III. desired—possibly what he had calculated for. He had so blinded France and the other nations as without opposition to have planted a French army on the coveted domain, and committed French military sensitiveness to a vindication of its character, after some reverses and to the humiliation of an impertinent, barbarous power that dare oppose French arms.

3. The third and most material event which favored Napoleon's now throwing off the mask and openly carrying on the war for conquest and a change of the form of government, was our untoward rebellion, which has effectually forbidden the vindication of the Monroe doctrine. This Juarez has most deeply felt, as one of his greatest misfortunes,—that without which the most of the others never could have befallen him.

4. Another discouragement was the falseness of his own professed friends and subordinate officers. Juarez had gathered men and means to meet the approaching foe—held him for a time on the coast, a prey to the deadly '*vemito*'—and again arrested his course at Puebla, and, by an obstinate and even brilliant defence of that place, raised in many minds hope of ultimate victory to Mexican arms. At this critical moment, Comontfort failed in his appointed task of raising the seige, not without suspicions of treachery. This gave the enemy a clear path to the city of Mexico. Juarez, with the hope of saving his capital from

destruction, retired from it, trusting to find in the provinces means of retrieving his losses. He was disappointed. Disaster followed disaster. One after another of the generals and friends, who had shared his prosperity, deserted him. At length some who had enjoyed his greatest confidence and had held the highest offices by his appointment, advised or, perhaps rather, required him to resign in favor of Ortega, one of his generals. This, to a man of principle, as Juarez had uniformly proved himself, was an insult bitter enough; but others yet more bitter followed. After the dark day of Marelia, misfortune upon misfortune drove him further and further from his capital, to meet greater and greater insult from those who should have been the last to inflict it.—Doblado, who had been a member of his cabinet, and who now held the fortress of Monterey, refused to him, although the acknowledged President of the Republic, and the constitutional commander-in-chief of all the Mexican forces, refused to him the protection of that stronghold. (He has since become more loyal.) Juarez then fled to Saltillo, and there received from its commander, Vidaurri, treatment only a little better—a cold welcome—mere personal courtesy, followed by the announcement that he despaired of the national cause, and was ready to give in his adhesion to the imperial invader. The N. Y. Evening Post, summing up his trials at this juncture, uses the following language:

"But, justly to appreciate the difficulties of the Mexican President, let us bring the subject nearer home, by supposing a parallel case in our own country. In the first place, it should be remembered that Juarez has had to contend against the entire church party; which would be very much as if all our Episcopalian, Methodist, Presbyterian, Baptist, Unitarian, Universalist, and other clergy were to combine together—for in Mexico the Catholic Church embraces all the religious interests of the country—and wield their vast influence against Mr. Lincoln. The proposition to abdicate in favor of Ortega is very much as if the Democratic leaders here were to advise Mr. Lincoln to leave Washington, and for the good of his country yield his place to General McClellan. The defection of Doblado at Monterey would be as if Gen. Lew. Wallace were to refuse to allow our President, were he expelled by the rebels from Washington, to enter Baltimore. And the cold inhospitality of Vidaurri at Saltillo is as if General Dix, with such a precedent, were to say that he despaired of the Federal cause, did not know, after all, but that Jeff. Davis was right, and would be obliged to Mr. Lincoln if he would retire to Trenton or Poughkeepsie."

How many men of weak principles, disgusted by such treatment, would have hastened to secure for themselves the most favorable terms by an ignominious surrender to the enemy! How many men of strong mind would have regarded his multiplied rebuffs as the voice of inevitable fate, and have yielded in despair!

Juarez did neither. He answered the invitation to resign with calm, determined dignity—saying that his oath of office as well as his duty to the people forbade him, in his country's darkest emergency, to shrink from the responsibilities he had assumed in a brighter day. By this

patriotic reply—by seizing vigilantly every clue to success and using it with unflinching perseverance—by ignoring the past, and going back to Doblado when his returning loyalty opened the way—by thus merging all personal feelings and interests in his country's cause—Juarez has exhibited a courage, a manhood, a patriotic adherence to principle, a heroic nobility, which adversity alone enables a man to show ; and he has thus raised himself to a still higher—a vastly higher—elevation of character, if not of power, in the judgment of all right-minded men.

Is this noble-souled Mexican to reap his merited reward in the future history of his country ? We cannot pry between the folded leaves of the future. The last week has brought tidings of victories to his followers in important localities—the central and southern provinces—one even in the State of Mexico. If these reports are true, the events may constitute the dawn of a brighter day. But whatever may be in reserve for Juarez, or for Mexico under his leadership, one thing is sure, the hand of God has been in all these events, and will work out through them a final result of glory to His name.

We believe the Presidency of Juarez is to mark the beginning of a glorious moral and religious change in Mexico, even the rising of "the sun of righteousness" upon that land so long enveloped in the darkness of fatal superstition. From some motives, Juarez opened the way for the true Gospel—invited Protestant missionaries, and promised, at his own expense, to furnish to them a place of worship at his capital. In this respect the providence and Spirit of God seem to be working with him. Other instrumentalities are simultaneously brought to coöperate. The American Bible and Tract Societies have spread there large numbers of their publications. The American & Foreign Christian Union, by its school at Brownville for Mexican girls, has already taught and returned to their homes more than two hundred educated in a Christian manner. An Evangelization Society was formed at Monterey by English, Scotch, and American residents for the diffusion of truth in Mexico. Even Louis Napoleon has expressed the desire that religious freedom be allowed there, as well as in France.

The fruits, already appearing, are considerable, and of a character which gives promise erelong of a rich harvest. At Caydereta, thirty miles easterly from Monterey, a good work has been accomplished by the efforts of the Mexican Evangelization Society. Fifteen persons hope they have come to a saving knowledge of the truth, a Bible-class is held two evenings each week, and the converts would gladly be formed into a church. Thirty miles in another direction a school of thirty scholars is taught by members of a Scotch family, where considerable interest is manifested in religious truth. The light introduced in these various ways has opened the eyes of a large number of the Roman Catholic

priests. It is reported that one hundred and fifty of them are known to be desirous of receiving and spreading the Bible. They have a sort of organization, with Don Henriques Orestes, who is mentioned above, as their chosen leader and agent. Some of these are said to be suffering severe persecutions for their patient and persevering efforts in resisting error and diffusing the truth. Orestes writes thus to the Mexican Evangelization Society of Monterey :

"Therefore as a lover of truth, and desiring that in my dear country the sound doctrines of the Gospel which offers so many blessings to society should be established and increased, I do, in the name of the rest of the reformed clergy of Mexico, who have named me their chief and principal agent in matters of much importance, Address you as the President of the religious society of reform in Mexico, To the end, that you may please inform us of the system of said Society, and that you may count us, if it be possible, as brother laborers. For being lovers of the happiness of our Fatherland, we seek the establishment of *Religious Toleration*."

If one hundred and fifty priests have been thus affected by God's blessing upon these efforts, what must be the number of Mexican laymen who would gladly be instructed? If such success has attended the limited work in times of confusion and panic from foreign invasion and intestine divisions, what may not be hoped from a proper enlargement of Protestant effort in happier times? Certainly the Mexican people seem in a remarkable manner to be opening their eyes to the true sources of their calamities, and to be gaining deeper convictions that Romish policy, Romish ignorance, Romish superstitions, and Romish doctrines, are not adapted to promote their highest welfare, either for this world or that which is to come.

Is not such a state of feeling, in circumstances apparently so unpropitious, a providential call to increased effort for that country, so rich in soil, metals, climate, configuration of surface and geographical position, and yet intellectually, politically, and morally dark, ignorant, debased, and miserable, and made so by a system which the Gospel, preached in its purity, would correct or remove? Is it not our duty *especially* to do this for them, as being the Protestant people nearest to them? We can do it most easily, because of our proximity. We can do it most effectually, because of their longing after the prosperity, order, intelligence, and freedom which, till recently, they have seen among us, and now are ready to believe are the fruits of a freely preached Gospel.

It is not only our duty, but for our national interest, to be faithful in these relations. Who are they that have, ever since Mexico has been struggling for free institutions, either directly, by selfish intrigues, or indirectly, by keeping the people in darkness, defeated every noble national aspiration? Who was it that recently went and invited foreign invasion, and came back with the invaders to fix manacles and fetters

on the hands and feet of their humiliated people? They are the highest dignitaries of the Romish hierarchy, whose whole power is based on ignorance among the people—who, we believe, were never known to translate God's word for the use of any heathen people where they had missions, or to give it, or allow it, to any people except when forced to do so, as the less of what they esteemed two evils, in order to occupy the place of Protestant translations, which were being introduced. If then republican institutions are to be possessed by and are to flourish among these our nearest neighbors, who really desire but know not how to secure them, the Gospel must first have free course among them.—Juarez, doubtless, sees this, and hence was led to invite those who preach it and expel those who exclude it.

Then not only as religious men, but simply as patriots, who believe our own country would be better off with an enlightened republic on our southern border, than with a monarchy controlled by the traditions of the Hapsburghs, we are called to plant a pure out-spoken, fully preached Gospel in Mexico, and to spread there the whole Bible. If we take a broader view and look beyond the good of our country, and, as philanthropists, regard the national welfare of Mexico, a still additional motive will impel us to effort in this direction. If, as Christians, we regard the eternal salvation of those Mexican millions now groping in darkness, and rightly feel the force of Christ's last command, and the privilege of setting additional jewels in his mediatorial crown, the highest possible motives will stir and urge and compel us, and give us no rest, till all means within our power are brought into requisition for the spiritual elevation of that distressed people.

Thus has God placed us in a position in relation to Mexico, where patriotism, philanthropy and piety combine their solicitations, and with one voice beseech us to give this near neighbor *one* thing—the Gospel of our Lord Jesus Christ.

God has, also, through President Juarez, inaugurated religious liberty, which his providence seems likely to perpetuate whatever may be the result of the present struggle. Shall all these providential preparations be made for us, and yet be in vain, because we are found wanting in the patriotic, philanthropic and christian sacrifice necessary to fulfill the part providentially left to us?

This field has a proper and a special claim on the American and Foreign Christian Union. We joyfully recognize this claim. We have already made a good beginning for Mexico, and shall go forward multiplying evangelical agencies for the spiritual good of that country, as fast as the American public give us the means.

With the funds hitherto confided to our treasury, we cannot add to the present operations; but, with the continuance of existing rates of

exchange, fear that we may be compelled to abridge them. And yet God is not only opening a new door to our enterprise in Mexico, but opening wider doors all over the Papal world.

Knowing these facts, we cannot be just to ourselves—just to the millions who are perishing in Papal superstitions, nor loyal to our Saviour, without setting them before the Christian community, and begging for the increased contributions necessary to meet these rapidly growing demands of God's providence upon our efforts.

These enlarged operations cannot take place without a corresponding increase of funds. When, therefore, we have set the facts clearly before those from whom alone the means are expected, we feel that we have done all we can do, and have thus transferred the responsibility from ourselves to them. We shall continue to state the facts, and we trust and believe the friends of the Saviour will meet the growing demands of his cause in this direction as well as in others.

COMPOUND INTEREST GIVEN.—I knew a rich merchant in Petersburg, Russia, who, at his own cost, supported a number of native missionaries in India, and gave like a prince to the cause of God at home. I asked him, one day, how he could do it? He replied, "When I served the devil, I did it on a large scale, and at princely expense; and when, by his grace, God called me out of darkness, I resolved Christ should have more than the devil had had. But how I can give so much, you must ask of God, who enables me to give it. At my conversion I told the Lord his cause should have a part of all that my business brought me; and every year since I made him that promise it has brought me in about double that it did the year before, so that I can and do double my gifts to his cause." How true what Bunyan said:

"A man there was, some called him mad;
The more he cast away, the more he had."

"There is," saith God, "that giveth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." God will be debtor to no one. He pays compound interest for all that, by faith, is put into his bank.

DEATH to the saints is not so much a penalty as it is a remedy. It delivers them up, and lets them into such joys as eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive. Yea, a man may as well with a coal, paint out the sun, in all its splendor, as with his pen or tongue to express, or with his heart (were it as deep as the sea) conceive the fulness of those joys and sweetness of those pleasures which the saints shall enjoy at God's right hand forever more. For quality they are pleasures: for quantity, fulness: for dignity, at God's right hand: for eternity, forever more: and millions of years multiplied by millions make not up a minute to this eternity.

WORKING FOR GOD.

Oh, it is hard to work for God,
To rise and take his part
Upon this battle-field of earth,
And not sometime lose heart!

He hides Himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad:

Or He deserts us at the hour
The fight is all but lost,
And seems to leave us to ourselves
Just when we need Him most.

Oh, there is less to try our faith,
In our mysterious creed,
Than in the godless look of earth
In these our hours of need.

Ill masters good; good seems to change
To ill with greatest ease;
And, worst of all, the good with good,
Is at cross purposes.

The Church, the Sacrament, the Faith,
Their uphill journey take,
Lose here what there they gain, and, if
We lean upon them, break.

It is not so, but so it looks;
And we lose courage then;
And doubts will come if God hath kept
His promises to men.

Ah! God is other than we think;
His ways are far above,
Far beyond reason's height, and reach'd
Only by childlike love.

The look, the fashion of God's ways,
Love's lifelong study are;
She can be bold, and guess, and act,
When reason would not dare.

She has a prudence of her own;
Her step is firm and free;
Yet there is cautious science too
In her simplicity.

Workmen of God! oh, lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike.

Oh, blessed is he to whom is given
The instinct that can tell
That God is on the field, when He
Is most invisible!

And blessed is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye!

Oh, learn to scorn the praise of men!
Oh, learn to lose with God!
For Jesus won the world through shame,
And beckons thee his road.

God's glory is a wondrous thing,
Most strange in all its ways,
And, of all things on earth, least like
What men agree to praise.

As He can endless glory weave
From time's misjudging shame,
In his own world he is content
To play a losing game.

Muse on his justice, downcast Soul!
Muse and take better heart;
Back with thine angel to the field,
Good luck shall crown thy part!

God's justice is a bed where we
Our anxious hearts may lay,
And, weary with ourselves, may sleep
Our discontent away.

For right is right, since God is God;
And right the day must win;
To doubt, would be disloyalty,
To falter, would be sin!

As they are to be blamed that are over prodigal, so they are to be despised that are covetous. Riches are treasures lent to men by God, which are to be used as he pleases, and are not to be laid out without his leave, nor to be detained when he demandeth them.

THE FOREIGN FIELD.

FRANCE.

Evangelical Society of France.

PARIS, Aug. 30, 1864.

MY DEAR DR. CAMPBELL :—I will not let this report go to you without adding a few lines to it. My thoughts are constantly with my friends in America, fighting with them in prayer. The Lord will hear. He hears only in a way which is not our way. We had thought your trials would be short, but God has determined to kindle a fire long and hot enough to do away with all the impediments which hindered your prosperity. It is utterly impossible that such gigantic means used by His infinite wisdom may not tend to a gigantic result. Be sure and tell our friends to be sure that we are struggling, sighing and praying with them.

Our work is very prosperous. You will soon get our first bulletin of this half year, and see that it is going on beautifully, although the hot season is the dead season for our harvest. Our fine field of laborers in the Youne is developing rapidly. I visited it in July, and only in one-half of the department I held fifteen meetings in eleven towns and villages entirely Roman Catholic. Most of my hearers came for the first time in their life to listen to the good tidings of salvation. And it is not at all a work like the antipopish movement of 1845, when people flocked only to hear controversial attacks against their priests. This time we do not speak of anything else but Christ and him crucified. They are attracted merely by the joyous sound of justification by faith. We have now four stations in the south of the Youne where we had only one a few years ago, and the Gospel is preached there regularly in sixteen different places. It is certainly a work of patience, for these Roman Catholics are as ignorant as heathen, and must be taught like children; but the Lord is at work.

I leave next week for another journey of inspection, which will bring me through the whole centre of France up to the extreme south at the foot of the Pyrenees. Soon we began to work upon a new system, planting everywhere little meetings, which will become churches with the time. We see in every place small beginnings which cheer us up.

Renan's book has been immensely circulated, but it has awakened a spirit of inquiry. In the village of Argennes (Youne) I had at noon in one of the hottest harvest days, a large meeting of Roman Catholic farmers who are all conversant with our latest religious literature. They asked me to give them a lecture on the Divinity of Christ, and listened for two hours with deep attention.

Oh pray, pray much for us, and as we struggle in your present temporal war, fight also with us in the spiritual war in which we are engaged.

I remain, my dear Dr. Campbell,
Very sincerely yours,
J. FISCH.

Evangelical Church of Lyons.

LYONS, 3d Sept., 1864.

THE REV. DR. CAMPBELL,—My Dear Sir —We are pursuing our labors in the work confided to us, and in the way opened to us by the Lord, and although—(as our friends who kindly take interest in the cause and do us the favor of reading our reports well know)—not without encountering the obstacles constantly thrown in our way by *other* works and *other* ways pursued by the multitude in the midst of which we are called to labor.

Hitherto we have not been dismayed, and we trust we never shall be. We are far from claiming to be apostles, yet we often rejoice that in common with other laborers in the Lord's vineyard, we may remember the words addressed to St. Paul simply in his character of a Gospel minister at Corinth : " Be not afraid, but speak and hold not thy peace, for I am with thee, and no man shall sit on thee to hurt thee, for I have much people in this city." We humbly hope and pray this may be the case as regards the laborers and the work at Lyons too. Open persecution is scarcely practicable in the present day, but its spirit is far

from being extinct, and wherever, in public institutions or in the relations of private life, opportunities occur for its manifestation, there are not wanting those who eagerly seize them. The writer had lately the privilege of withdrawing a fallen young female from a house of perdition, and of obtaining her consent to enter into a Christian refuge. On supplying her with some suitable pamphlets, he asked her if she had a Bible. I had one, was her reply, and during my illness in a hospital I took to reading it, (alas, it had long been forgotten,) but on the nurse perceiving it, she took it away, and never restored it. I claimed it on quitting the hospital, but *it has been thrown into the fire*, said the nurse, *for such books must not be read here!*

We had occasion recently to place a military colporteur in lieu of the one who had left, and it was not without great pains that a suitable subject could be found for this branch of evangelization, which demands a peculiar aptitude, and when after six months' diligent search we had succeeded in finding the man, he was peremptorily refused a permit. The writer went to the higher authority, and obtained a permit for one month. At the expiration of this insignificant period, the colporteur on applying for a renewal to the end of the current year, was told that but for the excellent testimonials of which he was the bearer, he would have been refused altogether, but in virtue of those testimonials he would be allowed to continue his labors for *two months more, and no longer*. It is easy to imagine how profoundly grieved he felt at this disappointment. He had traveled to Lyons from a great distance in the north of France, with his wife and child, with the intention of carrying on his calling here permanently, as he had done in a northern department, and was now told he must give up his employment here after three months' honest labor, and that without a shadow of a complaint against him, for his conduct had continued blameless! What could be the motives for such a proceeding? No one knew, not even the Chief Magistrate himself, to whom the writer again made application on the subject. And to the honor of this equitable public character be it said, the application was instantly attended to and a new permit granted to the end of the current year, and even with promise of a more extended renewal if no complaint should arise against him.

Thus the work of military colportage continues, and will, we trust, be maintained with success. And if we mention the circumstances just related it is simply to show how numerous are the difficulties certain works (and even the best and the most needed) have to contend with in this country, where colportage, for instance, although recognized by law and permitted *in principle*, can only be exercised in practice by special permission of the chief magistrate of the department in which the colporteur wishes to labor; and *this* permission may be either granted or refused, at the discretion of the said magistrate! In the instance just mentioned you will have remarked the permission was *twice* refused by the subaltern functionary without their consulting their superior, so that our military work would have been suppressed had we not interfered ourselves and obtained the permit through the consent of the Chief Magistrate! This good work now continues and prospers.—Not only the humble soldier but the higher ranks are accessible to the colporteur. The officers generally are purchasers of the Bible, and encourage the men to enrich themselves with the sacred volume. "Many," says our colporteur, "study the Word to profit, and desire to express their thanks to the generous friends who are offering them the only book which can claim to be received as the Word of God. And as to the soldiers, although they cannot generally so promptly discern things as the officers, yet this does not prevent them from reading the Gospel to profit. They greatly esteem it; many are desirous of introducing it into their families; and *who* can tell what good may result from the work in after times. I have met with soldiers on retreat who in their homes are an honor to the Gospel by their private and domestic life. On leaving home as conscripts they were mere worldlings, and on returning after seven years' service they were Christians, and the happy change has

been brought about, under the blessing of God, through the reading and study of the Gospel. How different this from what is passing in the camp, here and there, of the R. C. priests! Mark the following nstance.

Mrs. M., a devout Catholic, conscienciously accomplished all her ceremonials, and this even to the detriment of her health, for she was determined on meriting heaven. But her eyes were at length opened by the *jungleries* of the priest, (as she expressed herself). "I was residing with my brother, a priest, and have witnessed, alas! the preparations of the scenery by which his colleagues and himself conspired, as it were, to delude their poor parishioners. They rejected my reproaches on the subject. One day a missionary, after having preached some time, said to the Cure of the parish: You are to preside at the solemn services of consecrating your parishioners to the Holy Virgin. No, said the Cure, I leave this to you, I am not at all prepared. But it would be most desirable, said the missionary, that *you* should preside, still if, after all, at the proper moment, you do not feel disposed, I shall proceed with the service; and now, however it may turn, let me have a glass of champaign. The missionary kept his word, and the proper moment being arrived, invited the Cure to perform the service; but the Cure instead of responding to the call, remained in his place and hid his face in his handkerchief *in order to prevent being seen laughing!* Whereupon the missionary pointing to the Cure veiling his laugh under his handkerchief exclaimed: "Behold, my brethren, your venerable pastor, moved to tears, and therefore incapable of presiding the consecration service, and this caused the congregation to break out sobbing also, and thus in the midst of the emotion of the faithful and the laughs of the buffoon priest, took place the consecration of the parish to the Holy Virgin."

A similar comedy was performed on the occasion of the creation of a saint. One of the brethren of the order of —— had died. His body was exposed to the view of the faithful, and whilst some of the officials were accomplishing certain ceremonies in the church, others attached fine and almost invisible wires to the hands of the corpse, and then secretly pulling them, made the icy members stretch themselves out towards heaven; whereupon the priests and people broke out into simultaneous cries, A miracle! a miracle! The *Superior* of the convent then drew forth from his pocket a pair of scissors (with which he was duly provided) and cut off small slips from the saint's garments to be distributed amongst the people. Mrs. M., however, had the courage to dissuade some of them by *explaining* to them the pretended miracle. The matter was brought to the knowledge of the Bishop, who after a minute examination of the imposture, thought it prudent to get it retracted! The lady who related the two foregoing facts, added, "I have been visiting Rome, and if I had not been convinced already that the Pope's Church is the seat of error, all I have seen in its celebrated Capitol would alone have convinced me. Our brave soldiers there must surely become disgusted with what they see. As to herself, she has been a great sufferer in her family, and especially from her brother, the priest, on account of her frankness and her indignation at the things she has witnessed and divulged.

Mrs. L. one day met with a Bible, but on discovering its title, she quickly laid it aside as being a book which had been proscribed by the nuns in the convent where she had been brought up, as *dangerous to read*. But now, being through mercy converted, she loves and studies the sacred book she had formerly been taught to dread. Her son and daughter-in-law, happily influenced by her piety, are with herself regular attendants at chapel.

Mr. B., one of our recent converts, made the following voluntary confession—"I was born a Catholic, and my parents destined me for the church; but I soon conceived doubts as to the teachings of the priests.—At the age of nineteen I became an unbeliever, and like the prodigal son, fell into an abyss of sin. Yet like him also I have been led to long and seek for pardon and reconciliation." On saying this he burst out in a flood of tears, and his wife, present at the scene, said in her turn, "If my husband had embraced the truth sooner, I should not

have remained in ignorance and error so long." Mr. and Mrs. B. and several others have been gained to the Gospel through the instrumentality of Mr. M., a marble-cutter, who, in order to evangelize his fellow-workmen, invites them in goodly numbers to his humble home for reading and singing and prayer.

Our infirmary continues to enjoy the protection and blessing of the Lord; some of its inmates have been removed by edifying deaths since our last report, and others have left, better both in body and soul.

May the Lord mercifully maintain His cause both on your shores and ours! Believe me, dear sir, yours, very affectionately in Gospel bonds, C. A. Corde.

GREECE.

From our Bible-man in Greece.

[Continued from the last Magazine,]

Rev. Dr. Campbell,—Dear Sir,—Volo is the only seaport of Thessaly, and therefore a post of much commercial importance. It is situated at the head of Pagassœan Bay just under the shadow of Mt. Pelion, on the site of ancient Tolcos, whence the Argonautic expedition set out. Its population is chiefly Greek, and as most of its merchants reside in the villages of Mt. Pelion, its resident population is small—including its villages, however, 65,000; the stated population.

Volo has three distinct districts, 1st. The Castle, exclusively inhabited by Turks.—Here are the Government offices, prisons, Mahommedan schools, mosques, and dwelling houses, of all Turkish officials. 2d. The Old Shops. This is the old market just outside the Castle, where a weekly market-day is held. The farmers of the neighboring villages gathering to sell their produce and purchase goods for home. 3d. The New Shops, a mile distant, where Greeks and Jews have their business; where Consuls reside; this is the "*up-town*" of Volo.

The people are thrifty and intelligent, but timid.

In the district of New Shops, I landed early Sabbath morning, May 11th, with a box of Bibles, which with three other boxes waiting me at Volo, constituted my stock for the journey before me. To my great surprise I learned that books are the most troublesome goods to pass through the Custom House, as since '54, when several Greek villages in Thessaly revolted, the Turks have been very strict about admitting printed matter on the border. This Government, however, gains but little security and much trouble by this, for she depends on the Greek or Jew for information. Accordingly, I was obliged to convey my goods to the General Custom House, then to the State House, where was the Governor.—After a superficial examination, it was necessary to detain them for a *particular* examination by his Secretary, a native Greek. Being Sabbath, I was quite willing to supply that gentleman with Sabbath reading. On the following Monday, unfortunately for me, commenced the Turkish feast Korban-Biram; to the Turk what the passover is to the Jew or Easter to the Christian. For four days all official business was suspended; this with the efforts of some Greeks to throw obstacles in my way, detained me until Thursday, when, many thanks to Mr. Henry Sutter, H. B. M.'s Vice-Consul at Volo, in spite of feast and schemes, I secured my books.

For the first time, I believe, the Word of God was about to be sold in Volo. A few years ago a Greek visited the place on a similar errand; but after a week of difficulty, was permitted to leave the place to find his books at Salonica. On Friday, the holy day of the Turks, I carried books to the Castle, offering them for sale at a shop opposite the Mosque. Curiosity was rife. Some purchased because the books were cheap, others because they were beautiful, and a few because they desired to read. A Turkish Zouave took up a Psalm, then a Testament; read, examined it, then read again: pulled out his purse, and paid ten piastris; now he possessed the Word of God, the guide to eternal life. Another soldier-boy came; he, too, looked, read, asked the price; then read, but as he had no money, went away sorrowful. Stern necessity and love of the work forbade me to give him a copy. One of the chief obstacles to selling

the Scriptures in the East, is the suspicion which has been awakened by mere *gratuitous distribution*. I was greatly encouraged to find Turks of all ranks interested to purchase.

A word as to the Jews. The community is small, only about fifteen families, I think, yet it is divided into Old and New School. The former adhere to the old superstitions and tradition, while the latter being more liberal are called Protestant Jews. The Old School wished only the Old Testament, while the New School desired both Old and New. I watched a tailor who bought a New Testament; he sat reading and discussing its contents with a dozen other Jews for three hours. I regretted that my stock of Hebrew Old Testaments was so small as it was all taken here. I sold also eight New Testaments in Hebrew.

On Wednesday, the market-day, I took a box to the *Old Shops* for the farmers. At first they were rather suspicious, because the books were cheap, but afterwards, encouraged by the local merchants they bought freely. An old man spent most of the afternoon following me, listening to the conversations I had with different persons, that he might be sure my books were not corrupt; he finally bought a Testament and a copy of the Psalms for his children. While the city priests shunned me, many of the country priests bought publicly or privately. A shoemaker who had bought a Testament and examined it, could not rest until he had persuaded every boy in his shop to secure one for himself. A mason, after looking at a copy of the Bible, asked, "Does your Bible teach that the Holy Spirit proceeds from the Father or from the Father and the Son?" I replied by reading to him John 15: 26. He again asked, "Does it say that Jesus broke the *bread* or the unleaven bread?" I read him Matt. 26: 26, and he at once purchased a Bible, and aided me to sell to his friends. A Greek merchant said, "I bought a copy of your modern Greek Testament, but cannot understand it; we must have some one to preach to us." "Exactly," I replied, "you now agree with Paul," and directed his attention to Rom. 10: 14, while another merchant, who assisted me much, said, "I care nothing for you; I aid you simply because I want to benefit the community." They would invite me to a coffee house in the evening where I found persons whom they had induced to come in order to purchase.

After two weeks' stay, I left Volo, thankful that 148 copies of the Bible in parts or whole in eight different tongues, were sold, besides 16 copies of other religious works.

It is a cause of deep gratitude that so many people have the means of learning the way of eternal life.

Colportage is a laborious work, amid dangers, trials and hardships; Satan, man, even the very insects seem at times determined to hedge up his way, at least to make the colporteur uncomfortable, yet now and then he meets some one whose word of cheer and encouragement gladdens the heart, and leads him to bless God that he ever was permitted to serve Christ in this capacity.

Going to Volo the boat touched at Chalcis. I improved the time in visiting the Theological School, where ten ancient Greek Testaments were purchased.

Yours, &c., GEO. CONSTANTINE.

Athens, Aug. 12, '64.

SOUTH AMERICA.

SANTIAGO, CHILI, Aug. 16, 1864.

DEAR CHILDREN:—I have sometimes told you of our little Sabbath-school, but for many months have written nothing, because really there were no very interesting or encouraging facts to write. Nearly all the children left the Sabbath school. One left because she was the only young lady to remain. Another went away because this one did, the younger sisters and brothers followed example. Parents represented that they were desirous that their children should stop at the Sabbath-school, but yet they did not enforce it. I taught two pious young men, and Mrs. G. persuaded a Christian lady to remain with her two little children; these with our little daughter, two and a half years old, formed one class. Two or three more sometimes remained. We had spoken with children and parents, and you see the result, although God spoke to them by the

solemn providence of death, and we observe a gracious change.

Lizzie was an English girl about fourteen years old. She was accustomed to attend church with regularity, but did not pay marked attention, and was sometimes apparently quite thoughtless. She attended our school during the week and made good progress and manifested considerable interest in reading the Scriptures, and often made interesting inquiries. She was also a member of the Sabbath-school, and one of the last of those who left off going.

I suppose she read more Sabbath-school books than any other one. Yet in the weakness of our faith we hardly dared to hope that this one would become a child of God.

Five Sabbaths ago Lizzie was seen in her accustomed seat. At singing I observed she did not rise. It now appears that she was then suffering from inflammatory rheumatism, which terminated her life. On reaching home she took her bed, from which she never rose. It was eight days before she manifested any desire to see me for religious conversation, and this was not until her case was regarded dangerous. From this time she took pleasure in religious conversation, reading and prayer; viewed death calmly and sometimes with apparent pleasure. At one time throwing her arms around her mother's neck, she expressed her view of the glories of heaven and a desire to be there. When she hoped she was getting better, as the physician continually assured her that she would get well, a neighbor's servant girl of her own age came to see her. Lizzie asked her if she didn't wish to become a Christian; told her to come in again and she would read to her from some religious book.

I was glad to see this interest in Melvina. This native girl lives in a pious family, is learning to read English for the sake of reading the Bible. She understands English pretty well, and comes to church and Sabbath school. I have strong hopes that she will become a Christian.—Shall soon propose that she come to the day school.

Not much is to be said of Lizzie during these days. She was not able to talk much. She prayed; a sense of sin increased, with a need of pardon and a change of heart through Christ.

She was patient in suffering. When asked if she wished to get well, she said she didn't know—feared lest if her life was spared she might not live a Christian.

The morning of the day when she died I was summoned to her bedside and found her in a dying state. She had a deep sense of herself as a sinner. When asked if she did not feel that her sins were forgiven through Christ, and that she was prepared to die, she replied:

"No, I am such a great sinner, am so wicked."

Such had been her frame of mind through the night. But through the infinite mercy of God, Christ was revealed to her as *her* Saviour, taking away *her* sins. His rod and his staff were her support as she was passing through the dark valley of the shadow of death. She requested they should sing the hymn commencing, "There is a fountain filled with blood." She herself joined in singing so far as strength would allow.—When she came to those words—

"The dying thief rejoiced to see
That fountain in his day,
And there may I, though vile as he,
Wash all my sins away,"

Then her countenance lit up with joyful animation, as if Christ was saying to her—"This day thou shalt be with me in paradise."

Soon after looking to her little sister and then to her father, she said—

"I want you to be a Christian, and to bring up Annita a Christian. I want James to be a Christian."

Later in the afternoon, just before she died, she cried out—

"Lord, have mercy upon me. Save my soul—Thy will be done."

In a few moments she died without a struggle. And may we not entertain the hope that her soul was transferred to a far happier place than the loveliest spot on earth—to a home more blessed than earthly home?

A week ago yesterday a good attendance

listened to the funeral sermon with that deep interest which gives us hope that the spirit of God was present. Lizzie's older sister has, we trust, commenced a Christian life. A brother seems just now about prepared to yield to the Spirit's influence. The father is very deeply impressed. The parents and children of our congregation seem most of them to be graciously influenced by Lizzie's death.

Yesterday we had a larger Sabbath-school than ever before. In my Bible-class there were two mothers, three young ladies, one middle-aged man, whose wife is a Chilian, and two young men. In another class four were taught in Spanish by a converted Chilian. Mrs. G. had a half-dozen little scholars. There are a half-dozen more which I shall hope to see next Sabbath.

Dear children, Lizzie's was the first death which has occurred in our congregation since we came here, nearly three years ago, and rejoice with us that she was prepared. "Be ye also ready, for in such an hour as ye think not the Son of man cometh." Repent, believe, obey now in health. Pray that this event be blessed to us, to you, to others.

A Procession.—A few days since the Dominican friars made a procession in honor of St. Domingo. I suppose this is the same as St. Dominic, the Spaniard who was the founder of their order, and also has the honor of founding that horrid institution, the *Inquisition*, by which thousands and perhaps millions of innocent persons have been destroyed.

These friars in Santiago are an inferior looking class of creatures. Their heads are so "shaven and shorn" above and below that a circular strip only two inches wide remains. On this occasion the saint was standing upon a large globe, overlaid with silver or tin-foil. The saint himself was longer than life, overlaid and profusely loaded with tinsel and showy drapery. All was bourne upon the shoulders of men. Before him a fat friar carried a red flag, another waved a smoking censer to propitiate his wooden god. Bare-headed friars and a bare-headed, ignorant rabble, with a band of music were the followers. The more respectable people seemed to be ashamed to join the crowd. What nonsense—what idolatry! It is enough to make one sick at heart to witness these things.

CREATURES, SAINTS AND GODS.

I believe they are celebrating this day as a great feast-day, in commemoration of the ascension of the mother of Christ. It makes one indignant to think of the monstrous lies the Romish church has invented in support of their idolatries. Mrs. G. was a few minutes ago talking with an ignorant native woman, and telling her not to worship the Virgin Mary, since she was only a creature, and God would be displeased to have her render worship to any creature. The woman replied not as an educated priest would, but more in accordance with the real belief of the people. She said that she was not a creature, but a saint.

The real idea among ignorant persons is that the saints are a sort of inferior gods, possessing divine rather than human attributes. These they approach with more frequency and more familarity than to the great God. These are mediators between them and Christ, the more distant and mighty Judge of all the earth. When will these people cease to worship these little gods?

Athens, 26th Aug., 1864.

Rev. Dr. Campbell,—My Dear Sir:—The event in the history of Greece which has been so long expected and prayed for, has at length transpired, and although the result is far from what I expected and hoped for, still it has removed a weighty anxiety and turned my mind to other subjects.

You are aware that the chief business of the National Assembly was to form a new Constitution,—and in consideration of the times, it was hoped that they would make it such as to correspond to them, and meet both the present and future wants of all the inhabitants of Greece. It seems, however, that although there were many in the National Assembly who acknowledged and approved of the justice of granting equal religious rights to all Greek subjects—when the matter came before the assembly, only one dared to propose an amendment to the

first article, and another had courage enough to say a few words in its favor, while a few manifested a very bitter spirit against it, and the majority remained perfectly indifferent; and so the President hurried up the matter. The discussion of it was hushed—and the whole business was pushed by the adoption of the first article as it stood in the old Constitution, which reads as follows:

Article 1st. The established religion in Greece is that of the Anatolic (Oriental) Orthodox Church of Christ, and every other known religion is *tolerated* and its rights are performed without any impediment under the protection of the laws, proselytism and every other attempt against the Established Church being forbidden."

A day before the subject was brought before the Assembly, I published in an extra sheet an article in which I endeavored to demonstrate both by arguments and facts that it was for the real benefit of Greece that pure and perfect religious freedom should be granted to all who dwelt within her borders; and this I distributed among the members of the Assembly. I also went around and spoke to several of them, and although I found them all directly or indirectly opposed to my suggestion, and although I was told that my conduct in the matter indicated some secret motives and plans, I did not stop there, but got one of the members to substitute for the first article the following:

Article 1st. The Established Church in Greece is that of the Anatolic Orthodox Church of Christ, and every other known religion is *free*, and its rites are performed without any impediment under the protection of the laws.

This was printed by order of the Assembly and distributed among its members, and but for the timidity of those who favored it, and the hurried manner of the President (speaker) it would have been discussed, and if not entirely adopted, it might have assisted in modifying the first article.

So Greece is once more fettered in the exercise of her most precious rights—the freedom both of conscience and worship, and I fear it will be a long time and not without some serious resistance before she will breathe freely the air of religious freedom. Believing, however, as we do, that the whole matter is in the hands of God, we feel satisfied, knowing that He who has permitted this to pass can and will overrule it for His own glory and the good of this nation.

Yours, very respectfully,

M. D. KALOPOTHAKES.

THE HOME FIELD.

WE give the following letter from one of our Bible-women in the West, who has returned after a few days' rest again to renew her work for the winter.

REV. A. E. CAMPBELL,—Dear Sir:—Returned from our eastern tour of a few weeks, feeling refreshed, invigorated and rested. During this pleasant visit our work and field of labor were not forgotten. All were ready to listen to the tales of sorrow, yet of hope, that many of those friends only read about us, their eyes have never witnessed any of this kind of suffering. Very little also do they realize the *effects* of war, only their loved ones are gone, and they help fill boxes with necessary articles for them and their comrades. No dread guerillas are prowling near them, driving them from their quiet homes, compelling them to find shelter and safety among strangers.—They can but faintly realize the destitution, ignorance, and often degradation, that so often come before us, filling our hearts with sympathy and our souls with strong desires to live for others.

Have opened but one school since our return, as there was some trouble about the rooms, which will probably be obviated another week. The teachers have not all returned, but are now expected daily.—Those that remained have faithfully return-

ed to their post, which to us has been a great gratification, In visiting over the prairies covered with Irish shanties, we find that death has removed many, and as usual very unexpectedly. In one tenement dwelt an invalid boy of some sixteen summers, in whom we have been deeply interested for two or three years, and every time we returned to his room expected to find his cot vacant, but now we find his hale, healthy mother forever gone, and he left to perform her household duties for his father and brothers. Truly, "God's ways are not our ways." It was soul-cheering to us to hear their glad welcome, as we renewed our visits from house to house, all saying "the great journey had renewed our strength for even greater exertions in our pleasant but laborious work." Visits to the jail are continued as usual. Have had services in the female department, as there are now sixteen new ones, and very hard cases. At first they were inclined to be noisy, saying they were Catholics, and did not desire any Protestant religion. The last visit, after singing and prayer, there was such a solemnity on the countenances, and eyes filled with tears, as they thanked us for *that* prayer, hoped God would answer it, and asked us to come again. We had felt almost to give up these visits, as useless and fruitless, but at this sight and sound, felt to renew our covenant that we would spend and be spent in trying to do good to others, giving the glory of any good results to God, feeling humble but grateful, if we were the feeble instrument.

The Sunday exercises in the male department are deeply solemn, and to us impressive. The last Sabbath all were unusually quiet, and as several women, wives of some of the inmates, were present, we could but hope that some seed might fall on mellow ground, and by the riches and dews of divine grace, bring forth fruits meet for repentance.

We have had an opportunity of taking a free colored school, at a good salary, and only six hours a day which, under present circumstances, was very tempting, but we could not see plainly that the missionary door was yet closed to us, and as the path of duty to us has ever been the path of safety, we braved the temptation, and keep our daily routine.

Visited the City Hospital four times since our return. Mrs. P. had visited and supplied them with reading in our absence. The priest who visits there daily, met me in one of the wards, and opened a conversation, respecting my reading, work, &c. All eagerly listened, and we felt it was a critical moment, but God gave us strength of mind and memory to answer him directly from God's sacred Word. "Said we had no right lawfully to visit religiously, unless we had it from the apostles, for his right as priest was direct from them. Said our Bible was a dead letter, but their catechism would enable a soul to get to heaven, if they never had any other instruction," &c.; but left pleasantly, saying our papers and tracts would keep persons from being infidels, and hoped we would continue to do so. We only wish we could counterbalance all his influence and instruction, respecting the forgiveness of sins, and the worship of the Virgin Mary, by presenting the simple truths of the birth and death of our Saviour, and the cleansing power of his precious blood.

The war is truly upon us, and the rebel foe not far from our borders. Great excitement prevails, stores closed part of the day, and *loyal* citizens on the alert. Refugees from every quarter flocking here by the hundreds. Great mortality has prevailed among them, as the seeds of death are already planted in their systems, ere they reach our hospitable shores. Houses suitable for them had been erected a few miles from the city, but unfortunately they took fire and were entirely consumed. A terrible loss to the government, but a greater one to the poor women and children for whom they were erected. Truly we know not what a day will bring forth, but would cease from being fearful, realizing the presence of the great Friend, who is ever near, and who holds the destinies of nations in his hands. Pray without ceasing, that all our land may yet know the Lord, "whom, to know aright, is life everlasting."

Our Italian Missionary has opened his day and Sabbath schools with encouraging prospects. Our missionary from week to week is sowing the seed and maturing it with prayers, and the promise of the good Master is sure. It will not return to him void. The seed may lie buried for a time, but in the end it will spring up and bear fruit to the glory of God.

Louisville, Oct. 1, 1864.

Rev. Dr. Campbell,—Sir:—In the beginning of this month my health was poor. I was suffering from a slight chill and fever every day. But through the mercy of God I have recovered. I now feel well, and am trying to use my health and strength in the cause of my blessed Redeemer and Saviour.

A German called to see me, to whose family I have given a Bible. He assured me it was precious to them. His wife, he said, read it to him (not being a good reader himself) night and day. I gave them another good book in German, which they promised to read faithfully. The man has suffered from poor health. I trust the Lord is softening his heart by some afflictions brought upon him.

A great number of German and Irish women, wives and widows of soldiers' families, and mothers of sons in the army, have been lately deprived of rations which they received of government. These rations have supplied them with food for the last five months. An order has come from Sherman to have them stopped. They come to me in their distress. I find employment for some, give employment to one or more, and also some money or some clothing, which I have collected for the poor. And to all of them give my anxious heart and earnest efforts for their consolation and support from the promises of the Gospel. I see that they all have the Bible and tracts who will receive them. I visit them at their houses, interest them in our sewing-school and Sabbath-school. Some of them receive these favors and seem grateful, and I think profit by them, and are glad to have their children in our schools, while some take willingly the loaves and fishes, and go to the priest for relief from distress on account of their sins. This continual dropping of the truth upon their minds, under the influence of the Spirit of God is producing some effect. I see it in the remarks they make to others about our labors, and in the attendance of the children at the schools, the Sabbath-school especially.

Called to see a sick and dying soldier in the hospital, who gave some good evidence of being truly a child of God, but who a short time since was seemingly opposed to the subject of religion. One of the nurses came and requested me to visit another, who was dying. He was too feeble and too far gone to obtain any satisfactory answers. I presented the promises and consolations of the Gospel, directing him simply and plainly to Christ. I think he died a Christian. I was encouraged in this from the fact of his training, as I learned from a pious mother, who came to see him about twelve hours before he died.

A poor Irish woman, the mother of five children; her husband enlisted in the army when drunk, and she has not heard of him since. In a fit of desperation she wished the children were all dead, as she believed they would be better off, and she could not support them. I presented Christ to her, for her support, and prayed for her. She thanked me with tears, and has not thought so about her children since.

Mrs. S. devotes much time to the soldiers in the hospital. She says a soldier, who volunteered to help as a nurse, and was very kind and active in his work, when she asked why he was doing so much, pointed to the Bible, and said he learned his lessons from that book. He said his Testament was shot in pieces in his pocket, and O, says he, how I would like the whole Bible! Another rose up from his bed as she passed along and said, choking with tears awhile—Will you please to borrow a Testament for me to read a little? When I was taken sick I lost all my things and my Testament too. We supplied these cases immediately.—What! said my wife to another soldier, only one arm? Yes; I gave the other to my country; nor do I regret it, if this rebellion can be put down; but if it must go

on, and our children must have the same scene to go through with again, I shall feel it a dead loss.

I continue my labors at the alms-house with about the same interest and encouragement. Our Sabbath-school has numbered seventy-five awhile, until last Sabbath it numbered ninety-five. It was an interesting sight to see so many poor children flock together, to be instructed in the Bible, and to be directed to the Saviour. Our sewing-school has commenced to prosper, having sixty little girls. The meeting at the Home of the Refugees in the evening of the Sabbath is making silent impression. Poor, ignorant, destitute, miserable persons! In Georgia and Alabama this class are more ignorant than the slaves, it seems to me.

I have visited near fifty families with my usual distribution of tracts and books. We have together distributed seven Bibles and twelve Testaments, and as many as a thousand pages of reading matter.

It is a time of great excitement here, looking to the election. O for more of the Spirit of God, and confidence in his promise! Pray for us, that we may be good stewards. Yours in love,

J. M. Sadd.

MISSIONARY INTELLIGENCE.

SOUTH AFRICA.—ZULU MISSION.

Inanda.—Mr. Lindley writes that their daily prayer-meetings in January were greatly blessed. The members of the church were visited, and many who were halting between two opinions came out openly.—Eight were received into church fellowship. Two young men who live six miles away from the station have renounced heathenism and attend worship regularly on the Sabbath. On the whole, the prospects of the mission are more favorable than they were a year ago.

Umzumbe.—Mr. Robbins, of Umzumbe station, writes that their day school for the last few months has numbered on the roll more than forty pupils, and all with two or three exceptions children of heathen parents.

Amahlongua.—Mr. Pixley states that the average attendance on the Sabbath has been about the same as last year—and that their day school averages about twenty pupils.

Umtwalumi.—Mr. Hilder writes that his Sabbath congregation varies from sixty to two hundred and fifty—four-fifths of these are children and youth.

The French Protestant Mission at Lesulto, at the commencement of the year, was cheered with a glorious revival of religion. M. Ellenberga writes that after four months the good work still continued. That in the judgment of charity between thirty and forty had been led to hopeful repentance; and that the members of the church as in apostolic times were going through all the surrounding villages preaching Christ.

INDIA.

We had supposed that human sacrifices to Juggernaut had ceased, that the British Government by its edicts and orders had abolished the self-immolation of human victims under the idol car. But superstition and fanaticism have survived and defied the decrees of power. At the last celebration of the Festival this abomination of a number of human sacrifices took place, and in such a way as clearly to indicate that it was the ordinary course at the Festival.

A young Hindoo student at the University at Calcutta, had just been baptized at the Free Church Mission in that city.

Gya.—The Rev. Mr. Edwards lately visited this place, it being the stronghold of idolatry, and the chief place of resort for pilgrims who offer *pinda* for the liberation of departed relatives from the power of the gods, and he states that the number of pilgrims by means of evangelization and education is reduced two-thirds.

Kolapôor.—Recent letters from the Rev. R. G. Wilder, give us information that his little church building is enclosed, though a

considerable sum will still be required to finish it. He is going forward cheerful and happy in his work, in the full conviction that God is with him, crowning his labors with success.

Ceylon.—The American Board have ten churches in Ceylon, four of which are under the care of native pastors, who are assisted by twenty preachers and catechists. During the past year there have been forty additions to the churches.

CHINA.

In this country the first fruits of missionary labor begin to appear. A church has been already established at Pekin. Several enquirers have solicited baptism from the missionaries of the London Missionary Society, and it has been administered to four individuals.

The Rev. Mr. Green of the American Presbyterian Mission at Ningpo reports the recent ordination of a Chinese.

The whole number of Protestant missionaries in China is ninety-five, and the number of church members not far from 2,800. Nearly one-third of these are found in Amoy and the villages aronud it.

TURKEY.

Our readers have doubtless read the statements which have come to us from the missions in Turkey growing out of the late action of the government. The correspondent in the last number of the *Evangelical Christendom* tells us that

"Sir Edmund Hornby, the supreme judge of the consular court, pronounces this action of the Turkish Government against the English and American missionaries to be the most flagrant violation of the established rights of foreign residents which he has ever known. As soon as it came to his knowledge, he addressed a demand for explanation to the Minister of Police, the highest authority with which he can officially communicate, but received no reply.

"A long official letter addressed to the Constantinople Branch of the Evangelical Alliance, by Sir Henry, corroborates the above extract in substance, but states that he waits for final instructions from England before completing this 'arrangement.'

"This 'arrangement' puts an end at once to religious liberty in Turkey, so far as Protestantism is concerned, and will make missionary labor for Greeks, Armenians, Turks and Jews at once impracticable.

"It is so understood by them, and the organ of the Greek Patriarchate contained on Saturday a jubilant editorial congratulating the Porte upon this step, and rejoicing over the final overthrow of all Protestant missions in Turkey.

"The principle of religious liberty now laid down by the Turkish Government and approved by the British Ambassador is this:—Every man is at liberty to continue quietly in the profession of the faith of his fathers, whatever it may be, but he is not at liberty to invite or persuade any one else to change their former faith for his. If, however, any person, without invitation or persuasion, desires to change his religion quietly, he is at liberty to do so, but the Porte in this case reserves to itself the right to exile him, 'for his own protection,' but not as a punishment. Under this system it is plain that all missionary labor is impossible, and religious liberty exists only in name. This is the principle which is about to be enforced, with Sir Henry's consent, upon the poor Turkish converts now in prison—no one of whom has ever been a preacher, or even a colporteur, and only one of whom is in any way in the pay of any missionary society.

"This surrender of religious liberty is made only by the British Ambassador, as the Representative of Protestantism. The Jesuit missions are undisturbed, although they have publicly baptized more Turks than the Protestants. They have the fullest liberty to proselytise in all directions, and their converts are secure from all persecution. They are not exiled 'for their own safety.' The Turkish Government would as soon think of declaring war with France as restricting Catholic missions; but having the full sympathy of the British Ambassador, they have taken a step against Protestant missions which places them in a worse position than that which they occu-

pied before the publication of the *Hatti-houmayoun*.

"It is a fact worth noting that the chief dragoman of the English Embassy here, through whom business is transacted at the Porte, is a most devoted Roman Catholic, and neither an Englishman nor in sympathy with English ideas."

This is certainly intelligence of a most alarming character, as it puts an end at once to religious liberty in Turkey so far as Protestantism is concerned. The A. B. C. F. M. in the advanced sheets of the Nov. No. of the Herald state that

"The Turkish converts are still in prison, as they have now been for more than six weeks, with no immediate prospect of a release. I saw Ahmed Agha at the prison yesterday. He seemed low-spirited and discouraged. The Evangelical Alliance are to have another meeting to-day in regard to these brethren."

Christian charity requires us to put the best construction upon a man's conduct that the case will admit of. Still the part taken by the English Ambassador, Sir Henry Bulwer, appears strange and unaccountable. It is said that he even advised in the first instance the arrest of the Protestants.—Whether this be so or not, one thing is evident, that he was guilty of great neglect towards his countrymen and his country also. But we shall wait with some degree of interest to see what course will be adopted by Lord Russell.

A. B. C. F. M.

We give the following summary of the work of the A. B. C. F. M., as reported at the meeting in Worcester, Oct. 5th:

REPORTS OF THE MISSIONS.

At the *Gaboon Mission*, the Sabbath and weekly meetings at Baraka are well sustained, and some of the church members perform evangelical labors in the neighboring plantations. Nine persons have been received into the church by profession, and there are now forty-five members in good standing.

There are twelve stations and fourteen missionaries in Southern Africa, among the *Zulus;* the stations forming an irregular line at greater or less distances from the sea. The ten churches contain two hundred and twenty-nine members, and twenty-five hopeful converts were received into Christian fellowship.

Dr. King, after an absence of thirty-six years in *Greece*, is now on a visit to this country. He left Athens on the first of July. During the greater part of the year preceding, he had been able to preach in Greek every Lord's day, and the attendance was good, and there was much earnest and apparently solemn attention.

The mission in *Central Turkey* has been farther reduced in strength, by the return to this country of Mr. and Mrs. White, and Dr. and Mrs. Goodale, in consequence of failing health. Mr. and Mrs. Montgomery have been added to the mission, and Dr. Nutting has been transferred to it from the mission in Eastern Turkey. Dr. Schneider is expected to remove, ere long, from Aintab to some other station; the work of evangelization having so far advanced there, as no longer to call for the residence in that city of a missionary of so much experience. The church has three hundred and fifty members and two native pastors, of decided ability, sound judgment, harmonious views, and deep-toned piety. The fourteen churches received an accession of fifty-nine new members, and the whole number is nine hundred and ninety-eight. The mission, as a whole, is in a highly encouraging state.

The *Eastern Turkey* mission maintains religious services in forty-one different places, with an average Sabbath attendance of more than two thousand two hundred persons. In November, the Training Institution sent forth its first class of eighteen young men; eight of them formally licensed to preach the Gospel, and nearly all the rest employed as catechists and teachers.

The *Syria* mission has been bereaved by the death of Mrs. Henry H. Jessup, and the necessary return to this country of Mr. Jessup with his motherless children. The signs of progress continue to multiply.

The *Nestorian* mission experienced a great loss last year, in the death of Miss Fidelia

Fisk, (well known as for a long time the Principal of the Female Seminary). Two or three persons of much note, in the Reformed Nestorian Church, have also died the past year: one, Malek Agha Beg, long a pillar in the church at Geog Tapa; another, Mar Elias, a Nestorian bishop, one of the most remarkable Christian men which Asia has produced in modern times; the other, Deacon Joseph, of Degala, of fine scholarship, and a solid Christian character, who greatly aided Dr. Perkins in translating the Scriptures of the Old Testament from the original Hebrew. Sixty Nestorian preachers have as many congregations on the Sabbath, scattered widely, like so many beacon lights, among a hundred thousand Nestorians. The average number in attendance exceeds three thousand, and the number is increasing. Last spring there was a revived state of religious feeling on the plain of Oroomiah, and the two Seminaries, as usual, shared in the blessing.

The *Mahratta* mission, in Western India, has been afflicted by the death of Mrs. Barker, and also of Harripunt, native pastor of the first church at Ahmednugger. Harripunt had been connected with the mission twenty-seven years, and he and Ramkrishnapunt were the first to be ordained as native pastors, at the close of the year 1854. He is believed to have been faithful unto death. Forty persons were received into the twenty-two churches, but so many were removed by death or excommunication that the numerical gain was on the whole small.

Additional missionaries are much needed at the *Madura* mission. There are now 1,165 members in good standing, in the 29 churches; 59 were added last year.

The return of Mr. and Mrs. Bates from the *Ceylon* mission, on account of the failure of his health, has reduced the missionary force, at a time when it had special need of increase. Four of the ten churches are under the care of native pastors. Forty were admitted to the churches last year, and the whole number of members is 462. The contributions of the native churches were about £140.

At *Fau-chau*, the brethren feel that in many respects, the year has been one of marked blessings. A new church, of seven members, was organized at an out-station in May, 1862, and the most marked evidence of progress has been at this out-station—the walled city of Changloh. Fourteen persons, in all, have been added to the three churches, by profession, during the year.

Mrs. Bridgman sailed from New York in February last to rejoin the mission in *North China*. Mr. Blodget left Tientsin, also in February, to establish himself permanently at Peking, the capital of the Empire, where, thus far, he seems to have met with much encouragement in his work, having his chapel open daily, always well filled, and often crowded, with audiences "respectful and attentive."

The future of the *Dakotas* is still involved in doubt and uncertainty. Peace is not fully restored; and the policy of the Government, in regard to those who were compromised by the outbreak of August, 1862, continues to be unknown, probably undetermined. For this reason the labors of the missionaries have not assumed a settled and permanent character.

The Orphan Asylum of the *Senecas*, in addition to its general prosperity, is permitted to report a precious revival. To the church in Cattaraugus fifteen persons have been admitted by profession; into the Alleghany church five have been received in like manner.

From the Summary for the year we learn that the number of missions is 22; stations 111; and out-stations, 213; whole number of missionaries, physicians and assistants sent from this country, 328; native laborers, 740; whole number of laborers, 1068; number of printing establishments, 4; pages printed, 27,486,573. Number of churches, including the Sandwich Islands, 166; church members, 23,647; added during the year, 522; number of schools not including the Sandwich Islands, 372; pupils, 10,317.

Sufferings are comfortable when they overtake us in the way of duty.

A child of God may be cast down, but he cannot be cast off.

NEWS OF THE CHURCHES.

ENGLAND.

Dissensions in the Church of England.—In the Church of England a great dissension is manifesting itself with regard to the holding of Church congresses. The Low Church party, which is afraid that the regular Church Congress, which is to be held this year at Bristol, will fall to much under the control of the High Church party, have called a rival Congress to assemble at Ipswich. From the Congress of Bristol a great many High Churchmen will keep aloof, because a clergyman who has married a divorced woman is in the list of the vice-presidents. The clergyman here referred to is the Dean of Bristol, who has been married to a woman but a short time previously divorced.

At the opening at the last session of Convocation, the Dean, who was prolocutor of the Lower House, was compelled against his wish, for the same reason, to resign this office. The marriage of the Dean was legal under the late Act of Parliament, but not under the canons of the Church of England.

IRELAND.

Church Statistics of Ireland.—A return made by the Ecclesiastical Commissioners for Ireland states that since 1847, 248 churches in Ireland have been (or are being) enlarged, 67 of them entirely rebuilt on a larger scale; 47 new district parish churches have been erected; in 91 churches additional accommodation has been provided by alterations of pews and sittings—so that in the whole, additional accommodation has been, or is being, supplied in 386 cases. The Ecclesiastical Commissioners have also erected or enlarged 42 licensed places of worship in cases where they had not funds to build churches. The Commissioners have received in the course of the sixteen years private subscriptions amounting to £78,120 towards the enlargement and improvement of the churches above referred to.

MISCELLANEOUS.

American and Foreign Christian Union.—The following preamble and resolutions were passed by the Synod of Genesee at the late sessions in Albion:

Whereas, the Lord in his gracious providence has recently opened up "a great door and effectual" for the dissemination of his Gospel, in its purity and power, among the oppressed and deluded subjects of the Man of Sin, both in the United States and in foreign lands, and has at the same time crowned the labors of the American and Foreign Christian Union among them with the most encouraging results; therefore,

Resolved, 1st, That this Synod does most cordially subscribe to the minute passed by the General Assembly at its recent session in Dayton, Ohio, recommending the Society as eminently worthy of the confidence, affection, and liberal support of all our Churches.

Resolved, 2d, That Synod earnestly recommend to all the Churches in her connection to make annual collections in aid of the American and Foreign Christian Union in its important and glorious work.

Rev. Mr. McKim, Missionary under our care, sailed from this port to Lima, Peru, his future field of labors, on Thursday, Oct. 17th, in the Costa Rica, of the Atlantic Mail Steamship Co. He was educated at Marietta College, Ohio; studied theology at the Theological Seminary at Walnut Hills, and

was ordained by the Presbytery of Athens. We bespeak for him an interest in the prayers and sympathies of Christians. The field of labor is one of great importance, and hitherto greatly neglected by the Christian Church. We have expended tens of thousands of dollars on some heathen tribe, or the inhabitants of some of the Islands in themselves unimportant, and neglected the millions in our own hemisphere. These millions under the influence of the Man of Sin need the Gospel as much as the most degraded heathen. They have no true views of the great plan of salvation. Fasts and feasts and prayers to the Virgin and the saints, take the place of repentance towards God and faith in our Lord Jesus Christ.

Chaplaincy at Rome.—Rev. Abraham Van Nest, D.D., formerly of this city, and who has so ably filled the pulpit of the American Chapel at Paris, since the return of the Rev. Dr. McClintock, has been appointed by us as chaplain at Rome, and expected when he last wrote to enter upon his duties about the middle of October.

It is with great pleasure that we tender to Mr. Wm. B. Bradbury our thanks for a valuable donation of his Sabbath-school Singing Books, (The Golden Chain), for the use of the Sabbath-school at Lima, Peru, about to be established by the Rev. Mr. McKim, our missionary. The publications of Mr. Bradbury are so well known and appreciated that they need no commendation from us.

Major Charles Jarvis.—In our present No. we record a legacy of five hundred dollars from the executors of the estate of the late Major Charles Jarvis, of the town of Weathersfield, Vt. From the sermon delivered at his funeral by his pastor, the Rev. Mr. Kimball, we gather the following facts: He was born Aug. 21, 1821. He fitted for college principally at Phillip's Academy, Exeter, N. H., and at the age of fourteen entered the University of Vermont. He graduated with high honors in 1839. He entered the law school at Cambridge and completed his course in 1842. He never entered upon the active duties of his profession. Being an only son, he concluded to remain on the old homestead and share with his parents their responsibilities and trials. But at the call of his country he went forth, leaving behind all he held dear, with the words of the hero on his lips, 'I had rather be a martyr for my country than live in ease at home. These are things dearer than life.'"

He was mortally wounded in an encounter with the enemy near Cedar Point, N. C., Dec. 1, 1863. Col. Ripley, in a letter to the family, bore the following noble testimony to his character, as a patriot and a Christian: "He passed away as he had lived, a brave soldier and a simple-hearted, devoted Christian, and left an example that has found its way to all our hearts, and whose impression will never fade away."

Italy.—Letter writers from Florence represent Italy as very much excited since the news of the late treaty signed between France and Italy. By that treaty Napoleon binds himself to withdraw his army of occupation from

Rome within two years, and not to allow any other Power to lend an army to the Pope. Rome is to be left to the Pope and his Roman subjects, but the Italian Government must promise not to attack the Pontificial possessions, nor to allow any filibustering expedition to Rome. Besides, Italy is at once to assume a portion of the papal debt, proportionate to the provinces occupied in 1859 and 1860. The capital of Italy is to be removed from Turin to Florence. Such are the stipulations of the treaty.

Roman Catholic Congress at Milan.—The second session of the Catholic Congress of Belgium was opened at Malines on Monday, Aug. 29th, when about 4,000 persons were present, including the notabilities of the Belgian Catholic party, with distinguished persons from various countries in Europe.—At ten in the morning the members of the Congress assembled in the Cathedral of St. Rambert, where a mass was celebrated by the Archbishop of Malines. The members then proceeded to the Diocesan College, where the sittings are held. The proceedings commenced by a speech from the Archbishop, after which the bureau was formed, Baron de Gerlach being appointed President, as on the former occasion. The President then delivered a long address on the subject of the general situation of Catholicism, in Europe, and particularly in Belgium; and the first day's sitting was brought to a conclusion by a vote of devotedness to the Pope, which was immediately forwarded to Cardinal Antonelli to be presented to his holiness.

The spirit of Romanism is ever a persecuting spirit. It is intolerant and arbitrary. It makes no concessions, and admits of all kinds of outrages under the name of religion. It drags children from their parents under the pretence of saving their souls; it robs the dying that it may build stately piles for image worship, and splendid monasteries for the perversion and abuse of human nature. Wherever it has power, it applies it to the purposes of pomp, and gain, and vain ambition. Wherever it has been aided by military force, it has been as cruel as Islamism in its acts, and apparently as remorseless. History is full of Romanist abominations, deceptions, and cruelties, and yet the measure of Rome's iniquities is not yet full.—*N. Y. Observer.*

BOOK NOTICES.

History of the Reformation in Europe in the Time of Calvin. By J. H. Merle D'Aubigné, D.D., Author of "The History of the Sixteenth Century," &c. Vol. III. France, Switzerland, Geneva. New York: Robert Carter & Brothers, 530 Broadway. 1864. 12mo., pp. 463.

To most persons who have read the previous works of the distinguished author, it is a sufficient commendation of this work that it comes from his pen; and when we couple with this that it is in fact the history of Calvin—a man who wielded such a mighty moral power in Europe, it becomes doubly interesting.

Sea Drifts. By Mrs. Georgia Hulse McLeod, author of Sunbeams and Shadows. Robert Carter & Brothers. 12mo., pp. 264.

This volume we have read with special interest. The story is well told—showing the power of Christian principle, and its influence upon others as developed in a consistent Christian life.

ELLEN MONTGOMERY'S BOOK-SHELF. By the author of the Wide, Wide World, Dollars and Cents, &c. Robert Carter & Brothers.

Three of the volumes of this series we have had the pleasure of examining—*Sybil and Chryssa, Hard Maple, and Casper and his Friends.* The volumes are of uniform size, with the same style of binding, and designed specially to convey moral and religious instruction to the young.

From the Presbyterian Board of Publication we have received in time for this number the following volumes:

JUDAS THE MACCABEE, AND THE ASMONEAN PRINCES. By Rev. Wm. M. Blackburn, author of the Isles of Maderia, &c. 18m., pp. 280.

This book is designed to give a genera! outline of the history of the world, but more especially of the Jewish nation, embracing the period between the close of the Old and New Testaments. A valuable book.

BIBLE LESSONS OF PALESTINE. By the Rev. Wm. P. Breed. 18mo., pp. 132.

With pleasure we notice and commend this question book.

SUSIE'S MISTAKE, and other stories, compiled for the Presbyterian Board of Publication, by Marian Butler. 18mo., pp. 216.

HATTIE WINTHROP; or, the Little Girl who could not Guard her Tongue. By Nellie Grahame, author of 'Diamonds Re-set,' 'Three Homes,' etc. Presbyterian Board, Philadelphia. 18mo., pp. 106.

CHARLIE EVANS; or, the Boy who could not Keep his Temper. By Nellie Grahame. Presbyterian Board. 18mo., pp. 107. Price, 30 cents.

THE VALUE OF DECISION; or, Divine Teachings in a Boarding-School. A True Narrative. By Mrs. H. C. Knight. Pres. Board of Publication. 18mo., pp. 79. Price, 30 cents.

We can heartily commend all these volumes, as well adapted for Sabbath-schools and reading for the young.

MY SABBATH-SCHOOL SCRAP-BOOK. Containing Anniversary Dialogues, Addresses, Recitations, Hymns, &c., in prose and verse, with other miscellaneous pieces. By John J. Reed. New-York: Published by N. Tibbals & Co., 145 Nassau-St. 12m., pp. 312. Price $1.25.

The author has aimed to accomplish two things. 1st, To supply a demand which annually arises for Sabbath-school Addresses, Recitations, &c., and 2d, to add to our Sabbath-school libraries a volume interesting to children and for Sabbath-day reading. Both of these objects the author has accomplished, and those Sabbath-schools who are accustomed at their anniversaries to have recitations and addresses and dialogues will here find a volume admirably suited to their purpose.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF SEPTEMBER TO THE 1ST OF OCTOBER, 1864.

MAINE.

Portland. State-st. Cong. Ch. & Soc. add.....27 05
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THE

CHRISTIAN WORLD.

Vol. XV. DECEMBER, 1864. No. 12.

EVANGELICAL SOCIETY OF FRANCE.

It is with great pleasure that we lay before our readers the following statement of the work of the Evangelical Society of France. Our readers have shown, from time to time, their interest by their readiness to contribute for its support. They gave liberally to Mr. Pilatte and pastor Fisch, during their visits to this country, and we doubt not their interest is undiminished. The Report speaks for itself.

The four months that have elapsed since our last Report, generally present nothing striking in connection with our work of Evangelization. In the summer season, the peasant gives himself up entirely to agriculture. He rises before the dawn of day, and retires, overcome with fatigue. There is for him no more invisible world. The last summer, however, has not been fruitless, as our readers will see.

We will speak first of the laborers employed by a generous friend and superintended by him. We have room for only a few cases. An Evangelist, who visits the Aude and the Herault, "A. B." writes—This is a magnificent field ; an Evangelist ought to occupy it at once. Over a route of thirty leagues, can be found settlements of Evangelical Christians, separated by a distance of two leagues. Ten years ago, not one Evangelical Christian could be found all through this region. This is the fruit of Biblical colportage. From all directions comes the Macedonian cry, "Come over and help us." This we hear, daily. In many other villages there are well disposed persons ; the clergy has lost its influence, and it is enough to announce the Gospel in its purity to be heard. C. says : "In a village, ten kilometers from B., a colporteur and myself distributed, some time since, fifty Bibles. Lately I distributed two more, and found many well disposed persons. Our friends in R. are more and more appreciated, and the inhabitants better disposed towards them. The daily life of our brethren is such that their enemies are forced to admit that they have the truth. The beautiful work, commenced in Albigeois, continues, through a constantly in-

creasing opposition. Brother E. says that, "after praying for the conversion of a few souls, as a proof of God's approbation of his efforts, he has become convinced that some are at the door of the kingdom of Heaven.

We have already spoken of the department of the "Middle" where a pastor has already been sent, also a colporteur Evangelist to help him. In laboring in the midst of populations, at once superstitious, skeptical, and completely ignorant in religious matters, we must sow for a long time before expecting real conversions. Our brethren laboriously strive to cultivate the ground, and see already evidences of success. The pastor writes: "Tuesday, the 3d inst., in the afternoon, we left for F., where we were expected. We met a gathering of 150 persons, from several commons, in a barn. In the evening we had many serious conversations. Three men invited us to hold meetings at their houses. Sunday, the 24th inst., I announced the Gospel to 150 persons, at E. of E. They invited me to visit them again May 8th. The same day, I held a meeting which was attended by 100 persons. Many listened with profound attention. Sunday, 22d inst. I preached at M.; 160 persons attended; among them were two gendarmes. Also at E. of F., where I had a small audience of 30. A conversation with two members of that congregation convinced me that many among them were anxious to know the truth.

The work commenced at L.,—"Haute-Jardune,"—becomes better established, in spite of the most lively resistance. Already mention has been made of that convert whom neither threatenings nor promises could move. He is full of courage. A woman lately insulted him because of his faith, and concluded by saying, that it might be found, at last, that he was right.

From the Journal of an Evangelist, at Marseilles, we extract the following: "Another person has lately been converted. I wish you could witness her enjoyment, for now she has found peace and rejoices in God." One morning, while on my way to St. H., I called at the village of C., near M., and met an old man, to whom I said: "Tell me, sir, if you please, you who have so much experience, can a man die with the assurance of going to heaven?" "Ah!" he exclaimed, "God be praised; your words are music in my ears. I have not heard any one speak of Eternal Life for so long that, were you not in haste, I would beg of you to remain with me a short time." Upon my answering favorably, he manifested much joy. He is a Catholic, and has been a soldier. He has read the Bible and found peace. We had a long conversation together. The Secretary of the Society lately visited the middle and south of Yonne. Five years ago, of the great work we had undertaken, there was only a small congregation at Auxerre.

Everywhere else, chapels, schools, congregations, had disappeared. Now, on the contrary, the work is on a wider scale than ever. We have to do no more with multitudes simply disgusted with Romanism, but souls anxious for salvation.

In spite of the heat of the middle of July, Mr. Fisch visited, in one week, eleven places in this section of the Department, and presided at fifteen meetings. Every where he found serious souls, who listened with avidity to the good news. We now have the following four stations : Auxerre, Bryou, Saint Florentine, and Tonnerre ; and they have regular preaching in sixteen commons. One of these commons is inhabited by these village philosophers, who have Renan's "Life of Jesus," and also the "Revue Chrétienne." Mr. Fisch preached at noon, to thirty farmers—they listened attentively. In the important city of Avallon, which is the centre of the vast region called Morvan, Mr. Fisch preached three times, the same evening, to different congregations.

The news from Haute Vienne is rejoicing. Mr. Bonhouse writes from Timoges, that their little church still lives. The congregations are three times as large as last summer, and more serious and attentive. Many families, who had left the church, have returned. He believes many more will soon do the same. A new door is opened to us in the small city of A. We commenced last October with from five to six hearers, we now have fifteen. The stations at Roussac and Belledent progress slowly but surely. Mr. Boubila gives us the following touching account of the death of a venerable old gentleman, the ex-Mayor of Villefavord : "The 3d inst. I followed to the grave the remains of a good man—a simple, laborious, frugal farmer. He had acquired, through a well regulated life and love of labor, a comfortable position. Gifted with good sense and sound judgment, he could advise all who consulted his experience and knowledge. He loved, as all old men do, to speak of the past, and of the moral reformation the Word of God had operated at Villefavord. Before Pasteur Roussel came, he used to say, our common was without reputation. Our neighbors laughed us to scorn, and I was ashamed, when business called me among them, to hear their conversations concerning us. The Gospel has, since then, made of our common a large family from which drunkenness and immorality have been banished. We are indebted for this happy change to Evangelical teaching. I was mayor of Villefavord when Mr. Roussel established Protestant worship in that city, in 1844. He asked me at the outset to join him ; but said I to him : 'Wait, sir, till I see you, and know you first.' That friend has remained true to the Gospel. In times of trouble, when our schools were closed and our worship interdicted, he remained attached to the Evangelical faith. Never was his seat vacant

at church, except when sick. Sunday, May 29th, he went to his daughter's house, leaning on the arm of a friend ; immediately after he was taken ill and requested to be taken home again. The next day he sent for me, and said to me : 'I have reached the end of my earthly existence ; I am going to God.' I read the Bible and prayed with him. May 31st, he was worse, but remained peaceful. June 1st, the disease had made fearful progress : in the evening he was dying ; his last words were, 'I rely upon the grace of Christ ; He has prepared me a full salvation—farewell. I told you, yesterday, that my last hour had come ; I was not mistaken.' Soon after he fell asleep in Jesus."

Mr. Lemaire, of Chateauponsac, speaks to us of a member of his congregation sick of dropsy, who, for two years past, has seen death slowly approaching, feeling that he has a sure refuge in Christ. His wife is also benefitted by her husband's disease, and gives evidence of deep seriousness.

The work in Paris has enlarged so much this spring, that the place of worship had to be enlarged. The few Catholics recently converted pray together every morning, for God's blessing to rest upon their section of the city. The work at the Center has been tried and blessed by several cases of Christian deaths : that at Botignolles, is not less encouraging. The generous friend who in the past has done so much for it, is about to build a chapel for its use. From the journal of our Evangelist at Botignolles, we can only make few extracts. He speaks of the mother of a Roman Catholic family who, after sixteen months of serious sickness, has become converted. Also, of a young lady, twenty years old, who, after much reflection, prayer, and mental agony, has found peace in believing in Christ. The work at Saint Denis, and surroundings, has never prospered as at present. That at Faubourg Saint Antoine is about to lose the pastor who, for some years, has served it so faithfully. Mr. Byse has resigned. We have been so fortunate as to receive Mr. Roger Holland as his successor. The evening school and the work among soldiers are successful. The work at Faubourg du Temple requires more labor than we can bestow upon it.

The abundance of matter forces us to reserve much for the next bulletin. Our financial situation is far from corresponding with the spiritual blessings we are receiving. Our Protestant public has not yet understood the importance of our Evangelical Society, from the stand-point of the religious future of France. Our last settlement left us a deficit of 20,211 francs. Our expenses, since April 1st, have been 38,917 francs, 20 centimes ; and the receipts, 17,985 francs, 60 centimes. Total deficit, 41,143 francs, 43 centimes. Our indebtedness being 103,775 francs, 55 centimes, we must secure 144,918 francs, 98 centimes, before the close of this year. Let our friends share our burden with their prayers and sacrifices.

VERY DANGEROUS MORALITY,

VERY INDELICATELY TAUGHT.

THE following article, from the "New York Observer," we transfer to our columns, as fully expressing our own views. Many of the dark and repulsive features of that system have not been exhibited in this country; yet we have seen enough to convince us that Romanism is the same, unchanged in its principles, and nothing is wanting but the power to re-enact all the scenes and horrors of the dark ages.

Two young ladies were taken into the inextricable toils and mysteries of miseries of a nunnery in this city a few days ago. Great pomp attended the sacrifice. Some of our distinguished military and civil officers, who might have been better employed—more usefully for their country and God—gave the sanction of their presence to the ceremony of taking the black veil: an act that consigns two young women to a slavery of the soul and body more despotic, total, and hopeless than that which has roused the wrath of the Christian world, and culminated in the present convulsion of a nation. The new Romish Archbishop McCloskey, successor of Archbishop Hughes, delivered an address to the young women before they were offered up a living sacrifice to the Moloch of a cruel custom; and after enlarging upon the completeness of the surrender they were now called upon to make of themselves, he said:

"You are the children and followers of Mary, as well as the bride of Christ. She was the first example of holy virginity—a mother and still a virgin. You take her virginity upon you entire. You renounce, not only the world and the world's pleasures, but you renounce yourselves. You give up your will into the hands of your Superioress, as you give it up into the hands of God."

How contrary this teaching is to the spirit of Christianity, which inculcates the liberty of those whom Christ makes free, we need not stop to point out to any intelligent Christian reader. He will see at a glance that this doctrine requires a young woman to take upon herself virginity, after the example of one who was a mother and still a virgin, and this young woman must surrender her will to the Superioress of the convent as to God; so that the will of the young woman in relation to the most sacred of all earthly relations, is to be held by another woman, who is to be as God to the virgin who surrenders herself into this ignominious bondage.

We do not hesitate to affirm in the hearing of the intelligent Christian population of the city of New York, that this doctrine is an offence against good morals, and fitted to undermine the foundations of domestic peace and virtue.—It inculcates as a religious sentiment the propriety of one person, a woman, a young woman, and of course any other person, so surrendering his or her freedom of will to another, that moral responsibility passes from the doer of an act to the person commanding it. It makes the priest or the superioress, the bishop or the archbishop, whoever receives the trust, to be as God to the subject, so that the captive is now ready to submit to anything, ready to do anything, that the one in authority commands!

This is the vital principle of the order of Jesuits. So infamously base and intolerably despotic in their crimes did they become, that they have been forcibly expelled by monarchical governments in Europe, even where the Roman Catholic religion was largely prevalent and respected. In obedience to this doctrine, now proclaimed in free and enlightened America, the followers of Ignatius Loyola in other lands have perpetrated deeds from which humanity revolts with disgust. The member of that Society, at the order of his superior, to whom his will was surrendered, went unquestioning to the ends of the earth, to preach or to murder, it mattered not to him, he did as he was told. Having been taught that his will was swallowed up in the will of the leader of his order, he felt no compunctions of conscience, when the darkest deeds were done by his right hand. That hand moved in obedience to the command of another, and that other took the moral responsibility of the act, with all its temporal and eternal consequences. And it was no theory of moral responsibility differing from that which Archbishop M'Closkey teaches publicly to the young women who are led to commit their lives, and honor, and immortal souls, to the Superioress of the Convent in the city of New York, in the year of our Lord, 1864.

The two young ladies took the black veil! It was a fitting color. The oath was black. The charge of the Archbishop was black. The doctrine they professed is black. The life to which they are consigned is black. The system that exacts such a sacrifice is black. It is degrading to the human soul. It is one of the saddest and strangest of all the phenomena of human experience, that parents of intelligence and virtue will commit their daughters to the care of women who have thus divested themselves of the right to defend and preserve the sacred citadel of their own virtue: women who hold and teach that a woman may yield up, without question, her own will into the hands of a man or a woman, so that the will of that woman or man shall be to her as the will of God! This is the doctrine of every Roman Catholic woman in the world. It is the doctrine which is practised upon by the ladies of every Roman Catholic school in the United States. In New York, in Detroit, in Pittsburg, Cincinnati, Baltimore, wherever these persons get the children of Protestants under their care, they educate them under the influence of this flagitious and ruinous doctrine, and woe be to that household where the daughter has learned that a Romish woman's will can be to her the will of God. The authority of the parent, the influence of the pastor, the restraints of social life, the dictates of conscience, are all in danger of being sacrificed on the altar of this new doctrine, erected on the ruins of all that is noble in the integrity of a pure and virtuous soul enlightened by the grace and Word of God.

We therefore protest against this first demonstration of Archbishop M'Closkey as a teacher of morals to the young women of New York. We trust they know too much to accept such doctrine as coming from heaven. It is earthly, sensual, devilish. It is unfit for any free country. It degrades humanity. It dethrones the conscience, and puts a frail woman into the place of the Infinite God!

In vain ye bow your knees at the name of Jesus; unless your souls bow and submit to his righteousness.—*Fenks.*

VENEZUELA.

We give our readers the following interesting letter from Mr. Gulick, who went out as a Missionary to Caraccas. From his statements it appears that the way is fully open for Missionary efforts in Venezuela. Would that we had the means to send one there at once: but our wants are very great, at the present time, and we hardly know which way to turn to sustain the men we have already in the field.

While we would not abstract a dollar that would go for the support of missions to the heathen, still we would put the question to our brethren, whether it were not better for the Church to husband its means, and occupy the states mentioned in the letter, than many of the Islands of the Ocean where population is sparse, and where so little can be accomplished for years.

Brethren, shall a Missionary be sent to Caraccas? Read the letter below, and then answer the question to your conscience and your Maker; and, if your reply be in the affirmative, will you help sustain him?

La Mata, in the Llanos of Venezuela,
South of Calabozo, July 19, 1864.

Rev. A. E. Campbell, D. D.,

My Dear Sir:—My memorandum says that I have written you but once, and that under date of March 9th. I was thinking that I had also written at later date: but perhaps it was to the Tract Society, or to Mr. Dwight, or to some one else, with the request to communicate with you.

I have, for some time, been thinking that I had not done justice, in my letters to the States, to the claims of this country for Missionary laborers. If I remember rightly, I told you that I was inclined, myself, to go to New Granada. Providences have not yet led me there, and I shall not leave this field unless plainly called away from it. The question of securing self-supporting employment of a desirable character, within a longer or shorter time, will help to decide my movements. But if I should leave this field, I shall be careful to assure all my friends that it is not because I do not consider it needy, large, and open, but that for reasons largely of a *personal* nature, I deemed the other the better for me. During the month of May, in Caraccas, I was led into a somewhat intimate and very favorable acquaintance with Dr. Jose M. Rojas Garrido, the New Granadan Minister, who returned to Bogota in June, being elected one of the judges of the Supreme Court of his country. He has long been known as one of the staunchest and most forward leaders of the Liberal cause in New Granada.

In a letter to Mr. Dwight, of March 19–23, I think I spoke somewhat at length on what appeared to me to be the relative condition of these two Republics. From what I have since learned, I do not think I would wish to change those statements in any essential particular; though I would add, that though

the party in power here—called Liberal—is not worthy to be styled anti-Roman-Catholic, we have no reason to believe that special *political* hindrances would be opposed to Protestant laborers, however virulent might be the hate or active the opposition of the clergy.

I feel safe in saying, that there is an extensive Missionary field here, at the present, entirely open, whether it may long continue so or not. I labored in Caraccas, in English, in Sabbath-school and public service, for three months, without a murmur being heard from the Roman Catholics. More or less Bibles, and of the Tract Society's books, are being circulated all the time—in small numbers, to be sure—without any priestly influence being opposed. The Archbishop did interdict the Pilgrim's Progress, but, so far as we could perceive, without any effect but to increase the demand for it. The "Cartilla"—Tract Primer—is a standard book in most of the private schools, and Dr. Barth's "Bible Stories," and the "Cuentos para los Ninos"—Stories for Children—are not uncommon reading books.

Any number of Bibles can be *given* away, and to apparently eager recipients, but I questioned the policy of so doing, and generally refrained from it. Booksellers were slow to purchase them, but their reluctance did not appear to be at all from fear of the priesthood, nor from personal religious prejudice, but rather from the fear that they would not be a saleable article.

From my ignorance of the language while there, I do not consider the general demand for the Scriptures as tested; but, be that as limited as it may, our work, by the aid of the Holy Spirit, is to stimulate and increase that demand.

I cannot but believe that a missionary preacher in Caraccas, commanding the language, would not be slow in finding a good native audience. There ought to be a man there who could devote himself *entirely* to the work; and the more Christian lay-laborers the better. Will not the hearts of Christians of the North be stirred within them when the claims of this people are laid before them; when they see these cities full of precious souls, with gates wide open for Gospel truth to enter, but no one to proclaim to them the Way of Life!

There is beautiful Valencia, as it is described to be, and Victoria, near by; both very accessible from the coast, and in healthy localities. Maracaibo, on the bay, with semi-monthly communication with New York, and Porto Cabello, and Coro, and Cumana, and Nueva Barcelona, and Calabozo; would that God's people were ready to occupy all these posts! There is no doubt that with the initiation of active Protestant efforts, at almost any of these points, Romish opposition would be excited, but I do not think there is reason for fearing decided political interference. The experiment ought, at least, to be tried in Caraccas. The fear of revolutions should not deter the church a moment. There have been as many civil wars in Syria, in the lifetime of a single missionary there, as in almost any part of South America during the same time. There are but a few of these Republics that do not present as encouraging a field as any have, in any part of the world, when first occupied by Protestant Missionaries.

La Mata, Aug. 2d, 1864.

Dr. Campbell. Dear Sir:—Yesterday, after a long fast from *news*, I received from Caraccas a generous mail, in which was the "Christian World" for June. I could not suppress an exclamation of sudden joy, when my eye fell upon the statement that the Christian Union was expecting, "during the spring, to send a Missionary to Caraccas." My prayer is, that your wish was fulfilled, and that he is now there. My heart goes out to him, *my brother*, *unseen*, as toward hardly any one else I can now think of.

I hope that I shall find him, *with standard set*, on my return to the city next month, and only wish that I could have been there to welcome him in person. I have written to Judge Culver to greet him for me with the heartiest welcome, in the name of our common Master. That he will receive such a reception from the United States Minister, on *his own account*, I can confidently assure you. The Lord will bless those who forget not the spiritual needs of this blinded, deceived, and priest-ridden people.

Yours, in the cause, Wm. H. Gulick.

AUSTRIA.

In our October number, we gave an interesting letter from the Rev. Mr. Clark, of Milan and Italy. During the past summer he has been on an exploring Bible tour, through the Tyrol, Bohemia and Hungary, under the support of the American Bible Society, and has given them the following deeply interesting facts. And it will rejoice our readers to learn that one of our Christian friends offers money, to sustain, wholly, a Protestant Missionary in that land, as soon as one can be secured.

In the visit I have just made to the countries north and east of Lombardy, I passed from Chiavenna into the Northern Tyrol, through the Val Bregaglia and the Upper and Lower Engadina of Switzerland. In the Val Bregaglia from Casta Segna, a town upon the Swiss frontier, the population is entirely Protestant, embracing ten or twelve congregations, and all speaking the Italian language. I passed two days in this valley, visiting the several villages, and gaining much information respecting them from the pastors of the different congregations. The Reformation, it is said, began in this valley, in the time of Luther, by the preaching of Pietro Paulo Pergere, who had been sent by the Pope to convince the German reformer, who himself became convinced of the truth, and returned, preaching some time in the principal town of Vicosoprano, in this valley.

From the Val Bregaglia I entered the Upper Engadina, which, with the lower of the same name, embraces a population of nine thousand, all speaking what is called the *Lingua Romancia*. With the exception of one small parish, this entire valley is Protestant, containing some thirty congregations, which are presided over by about twenty pastors. I cannot tell you how deeply interested I became in this people. They are poor, and in the Upper Engadina no grains

or fruits are found—nothing indeed but grass for their flocks—and yet there is not a pauper in the entire valley, and not one adult unable to read or write. Probably not a more intelligent, industrious, honest and virtuous community can be found in any of the mountain valleys of Europe, than here in this largest, highest, and most beautiful valley of the Alps; and nowhere can be found mountain homes more pleasant, neat, and comfortable. Visiting four of the principal pastors, I soon found that your Society might render a very important service to this people.

The only edition of the entire Bible now in use among them, was printed in Schuls, one of the towns of Lower Engadina, in 1743, and was translated by the great-grandfather of Rev. Mr. Porta, the present pastor of the same town. A very small edition of the Bible, in their language, was printed by some benevolent individual in Paris, in 1818, and another, by a London and Basle Society, in 1836; but both of the latter were so full of imperfections, that they were soon laid aside, and are not at all in use. Of this old edition only a few copies remain—scarcely enough to supply the pastors—so that the people may be said to be virtually without the Old Testament Scriptures. A few families in the valley, knowing the German or Italian, possess the Scriptures in these languages; but all are very strongly attached to their native language, and desire the Scriptures in it. This old edition is excellent, and might be reprinted with almost no alteration. The language of the valley has undergone no change for the last century and a quarter. The Rev. Mr. Porta, the descendant of the first translator, I saw, and had much conversation with him upon the subject. He has the first copy printed in 1743, a huge volume, in heavy iron clasps.

With reference to the New Testament, an edition was printed a few years ago, superintended by the Rev. Mr. Minni, of Saamaden; but funds could be obtained for only a small edition, and consequently it could be sold only at a high price. Though miserably bound, the price is about four francs, while an Italian reference Testament, of about the same size and well bound, can be purchased for sixty centimes, a little more than half a franc. About 500 copies of this New Testament remain. They want them for their schools, as well as for their families; but it comes so high, and the people are so poor, that it is difficult for them to obtain them.

A word with reference to this *Romancia*, or *Romanzia language*. It approaches to that of the troubadours of the Provençal, and in many respects to the Spanish. It unites the almost musical sweetness of the Italian with the sonorous diphthongs, and something of the characteristic accent, of the German. This language is said to have been the link which bound together the various parts of the extended empire of Charlemagne, and the same referred to when in 813 he ordered "that Christ should be preached to all the peoples of his rule in the *Volgare Romano*."

From the Lower Engadina I entered the Tyrol at Martinsbreack, stopping at Nanders, Landeck, and some other places in the valley of the Inn, on my way to Inspruck; but as I have much to write respecting the Tyrol, I will omit it entirely at present, speaking in the remainder of this communication of Bohemia, Moravia, and Hungary. And here a mass of facts present themselves to my mind, and where shall I begin?

Having, a few years ago, passed two summers in Western and Northern Bohemia, I did not in my present tour visit those districts. I gained, however, valuable information respecting them. Many new Protestant churches have here been formed, and the religious movement still continues. The southern, central, and eastern parts of Bohemia, and the western parts of Moravia, I explored. This whole territory, together with Hungary, is entirely open to Bible work; and I cannot tell you how I longed to be invested, in a measure, with plenipotentiary powers, that I might at once commence the interesting work. Through the aid of a society in Berlin, a small edition of the Bible has been printed at Prague; but, on account of the small number printed, it sells at a high price; and besides, the number of copies is altogether inadequate to the demand. The same edition answers for both Bohemia and Moravia, and is, as you are probably aware, the same as that of the Bohemian brethren issued one thousand years ago. The old Bible again lives in Bohemia; and will not your Society aid in giving it new life and power? There are now no obstacles in the way of printing the Bible in Austria, and there is much to be done. For instance, (1.) Bohemia wants an edition of the Bible. Others are wanted for Hungary, Servia, Bosnia, and Carniola. (2.) Depositories should at once be established in all the cities and principal towns of these countries—a most important work, and thanks be to God, now permitted by the Austrian government. (3.) Though colporteurs may not actively engage in the work of Bible distribution, yet the Bible should be put into the hands of the pastors, who are permitted to sell to their flocks, and the members of their flocks are tolerated in selling to others. This last is significant. The government is now altogether favorable, and winks at what it has not expressly permitted. There is a good work of Bible distribution now beginning, and even some colporteurs are at work, as in some parts of Hungary. I have no doubt that their agents may soon be employed. The objections to the sale of the Scriptures in Austria at present are not religious, but have respect to trade, and these are being removed.

WORK AND WAGES IN EUROPE.

THERE is a disposition among many people to find fault with everything, especially at the high prices paid for labor, and all the articles of living. But let any man read the statements given below, and I think he will see that he has great reason to bless God, that his condition in this land is so favorable, when contrasted with the laboring classes in other lands.

The Secretary of the Board of Agriculture collected, during a recent visit to Europe, some interesting particulars in regard to the wages of farm laborers and others in England, Ireland and on the continent. Thirty-seven cents per day he reports as the highest sum paid, the laborer boarding himself. In most parts of Ireland the farm laborer gets but twenty-five cents per day, and boards and lodges himself—and at that rate he cannot get work half the time. The

"day's work," moreover, is from daylight till dark, no ten hour system or act protecting the workman on the land.

In Ghent, Belgium, the average price is about a franc and a half, or about 30 cents a day; the workmen finding themselves. In the neighborhood of Bonn, on the Rhine, it is ten silver groschen, or about 25 cents per day. In Wiesbaden, it is from 42 to 48 kreutzers a day for working on farms and on roads, or from 30 to 35 cents. At the farm of the Agricultural Institute, at Goisberg near Wiesbaden, the price paid is 36 kreutzers a day, or 24 cents, the men in all cases boarding themselves. In and about Heidelberg, in the Grand Duchy of Baden, it varies from 42 to 48 kreutzers. In and around Cassel the daily wages amount to 15 silver groschen, or 37 cents. At the Agricultural College at Weihenstepan, the pay for female laborers in the field, is 24 kreutzers, or about 18 cents a day, finding themselves. This is in the harvest time, when the price is higher than at other seasons.

These prices everywhere seemed small for hard, earnest labor, and I could not help thinking how glad our own farmers would be to give double and board their workmen at that. Now it is true that the price of living is not generally quite so high in the countries I have named as with us, yet the difference is no where so great, comparatively, as the price paid for labor. In fact, to live as well as our people of the same class do, the cost would be very nearly the same. The price of potatoes, for instance, in the neighborhood of Dublin, is seven pence a stone of 14 pounds. This is a cent a pound, or 60 cents a bushel. Parsnips are £4, or about $20 a ton. The price of good butter throughout Ireland is on an average a shilling a pound, so that a man has to work hard 12 or 14 hours to earn a pound of butter. This is the price in town and country. The model farm at Glasnevin got 18 pence, or 36 cents a pound in January, of this year, 1864, and the lowest price, at any time, is a shilling or 13 pence—that is, 24 and 26 cents. I made similar inquiries as to the price of common articles as a means of comparison everywhere I went, and I know about how the case stands, for I made it a practice to record such items on the spot. The price of flour is about as high on the continent as with us, and I think the same quality of meats about as high.

HINDU PENANCES AND PILGRIMAGES.

Thirty miles north-east of Sholapoor, at Toolazapoor, is the great temple of the goddess Bhowani, and twice in the year the place is thronged by men and women of every grade, who come to pay their vows and sacrifice to the idol. Besides this, at every full moon, long trains of pilgrims may be seen flocking thither, and such is the faith of the people in the healing power of the goddess, that the sick are resorting there constantly in the vain hope of some relief. The temple at Punderpoor is still more renowned. Not to speak of the myriads who go there at the great festivals, persons make a pilgrimage thither every month, from a distance of fifty or a hundred miles, and the practice is kept up for many years.

One man, who had apparently come from a distance, the writer saw near Barsee, making the journey by prostrations, measuring his length upon the ground. It was under the burning sun of noonday; and, hardly able to proceed, he seemed the very picture of despair. But a case still more remarkable was that of a man performing the journey by rolling himself upon the ground. We came up with him two miles east of Wairag, and asked him where he was going, and why he was thus torturing himself? He at first did not seem to hear, but at length stopping, he lay exhausted upon the ground, and answered in a faint voice that he was going to Bunderpoor. After some further questions, as the writer remonstrated with him upon the folly of such a course, he raised his head from the ground and, half reclining, said that he had come so far already that he could not desist now. He stated that his village was near Chandrapoor, four hundred and fifty miles to the east from there, that he had spent fifteen months On the way thus far, and that it was forty miles more, and he wished to complete the pilgrimage. He was accustomed to go about a mile each day. He would then note the place where he had stopped, and walking back to the nearest village, would remain until the next day, receiving his food from the villagers. Then he would return, and from the place left the previous day would begin again his toilsome pilgrimage. If he came to a river that could not be passed in this manner, he would go back a distance equal to this space, and roll over the ground a second time. He had for clothing only a coarse cloth bound tightly about his loins, and another about his head, and thus, almost naked, over roads extremely rough and stony, exposed to heat and cold, sometimes drenched with rain or covered with mud, for a year and three months this poor man had been rolling himself along toward the shrine of Vithoba. Yet it was not a sense of sin or a desire for pardon that induced him to undertake this painful journey. But it was evident, upon further conversation, that he was urged on by no higher motive than a selfish pride. He sought a reputation for holiness!—*Bombay Times.*

JOHN ADAMS AND THE SABBATH.

The Boston *Recorder* has the following anecdote of the elder John Adams. "While President of the United States, as he was returning from the country to his family in Boston, he was interrupted by a New England snow storm, which effectually blocked up his way. He was then at Andover, twenty miles from Boston, where his family, as he had learned, were waiting his arrival. Sabbath morning the roads became for the first time passable.

"On the question of going to Boston that day, it was the opinion of the clergyman of the place, that the circumstances of his detention, and the sickness of his family would justify his traveling on the Sabbath.

"His reply was, that the justifiable occasion in this case would not prevent the bad influence of his example on those who might see him traveling on the Sabbath, without knowing the cause. He therefore decided to wait till Monday."

'TIS A POINT I LONG TO KNOW.

BY DANIEL HERBERT.

A LADY going through a lodging-house in Malvern, was surprised to observe the following lines hung up in every room in the house. On inquiring the reason, she was told that Lord K———, had come to that house in a very precarious state of health, and even thought himself dying. One day he found in a book those verses—read and reread them; they suited exactly his own state of mind, and made so deep an impression on him that, with God's blessing, his faith was confirmed. On leaving the lodging-house, Lord K——— asked the landlady to hang up the verses, trusting that they might be made of equal use to other poor sinners:

WHAT is the point you long to know?
Methinks I hear you say—'Tis this,
I want to know I'm born of God,
And heir of everlasting bliss.

Is this the point you long to know?
The point is settled in my view;
For if you want to love your God,
It proves that God hath loved you.

I want to know Christ died for me;
I want to feel the seals within;
I want to know Christ's precious blood
Was shed to wash away my sin.

I want to feel more love to God;
I want more liberty in prayer;
But when I look within my heart,
It almost drives me to despair.

I want a mind more firmly fixed
On it, my Everlasting Head;
I want to feel my soul alive,
And not so barren and so dead.

I want more faith—a stronger faith;
I want to feel its power within;
I want to feel more love to God;
I want to feel less love to sin.

I want to live above the world,
And count it all but trash and toys;
I want sweet tokens of God's grace,
Some foretaste of eternal joys.

I want—I know not what I want;
I want that real special good;
Yet all my wants are summed up here:
I want—I feel I want my God!

Is this the point you long to know?
The dead can neither feel nor see;
It is the slave that's bound in chains,
Who knows the worth of liberty.

So where a want like yours is found,
I think I may be bold to say,
The Lord has fixed within that heart,
What hell can never take away.

However small thy grace appears,
There's plenty in thy precious Head;
Those wants you feel, my Christian friends,
Are never found amongst the dead.

THE FOREIGN FIELD.

ITALY.

FLORENCE, August, 1864.

DEAR DR. CAMPBELL:—A good work has been done, the last year, in Casale, Vercelli, and Livorno. In each of these towns religious services have been regularly and well attended; the minister there employed appears to have accomplished his duties with faithfulness, and with gratifying results. He has recently given me an account of an individual conversion which, perhaps, may interest you.

In a city near Vercelli, there is a religious fraternity called "The Holy Apostles;" this brotherhood has a chapel, to which is attached a chaplain and a sexton. This sexton was an honest tailor—a serious man—who, in the midst of his occupations,

was seeking for the truth. About a year since he found himself one day, after service, alone with his chaplain in the chapel, and he asked him, who were represented by the four large figures painted on the ceiling "They are the four Evangelists," replied the priest. "And what do the books represent which they hold in their hands?" "They represent the four Gospels," said the priest. "And what is the Gospel?" "The Gospel is the Revelation, the Word of God, the Book of Truth."

The tailor, who, from early life, had always had a vague idea that there was a Book in which the religion of God was clearly presented, was greatly rejoiced to hear from the lips of his chaplain that the Book really exists; that it is the Gospel, and that the Gospel is the Word of God. He continued to fulfill his duties, often thinking of what his superior had told him; and whenever he turned his eyes towards the ceiling of the chapel, and beheld the great figures of the Evangelists, and their great books, he would repeat to himself,—"The Word of God! The Book of Truth!"

Troubled by a sense of his moral wants, and tormented by doubts, the sexton decided to speak of these things to his chaplain. As soon as an occasion presented itself, he opened his heart to him, and asked if he could be permitted to read the book of the Gospel. On the affirmative answer of the priest, the sexton asked him to procure one for him; which the priest promised to do. Six months passed, and he had not received the book, though he had often reminded the priest of his promise. At length the chaplain, wearied with his importunity, told him to buy a Testament of one of the colporteurs, who appeared from time to time in the city, selling such books at a very low price.

The sexton replied sincerely to the chaplain: "I have met one of those colporteurs, and have seen his Bibles; but having understood that they were *Protestant*, I feared to buy one, lest I should be deceived. I desire to have the true Gospel, and I beg you to tell me how I can find it; I trust myself entirely to your direction." The priest answered: "My good man, your fears are not well founded. It is not true that the Protestant versions of the Bible are false. The version of Diodati is excellent; and as to the differences with that of Martini, they are so small that the eye of a scholar can alone discover them." The sexton asked him: "Can I then procure one of Diodati's version and read it?" "Certainly," replied the priest: "buy Diodati, and read it; it is the Word of God."

The good sexton, who was only seeking for the truth, was very happy to be thus authorized by his superior to read the Divine Word. He procured a New Testament, and before the end of the winter had read it through three times. He sought the truth, and he found it in the Gospel. But he found, at the same time, the condemnation of the Roman Church. On this subject his mind was soon shaken, and he clearly saw the contradictions between Rome and the Bible, which led him to ask himself what he should do. At this period an Evangelist, called to that city by some brethren wishing instruction, commenced three regular meetings for Evangelization. The sexton, always sincerely desiring the truth, said to himself, that since his chaplain had permitted him to buy a Protestant Bible, it could not be wrong for him to go and hear the Evangelical preacher.

In these meetings he very soon perceived the harmony of the doctrine there preached, with the word of God, which he had read; he saw more clearly the errors of the Church of Rome, and promised himself to continue to attend the Evangelical meetings. His attendance at these services only confirmed his Evangelical faith, which he has since more fully declared.

But then began, also, for him, the trials of persecution. His chaplain commenced to treat him with coldness, then to reproach him, and at last threatened to deprive him of his office of sexton.

The threat of the priest was soon put into execution. After forbidding the sexton to attend the Evangelical meetings—which prohibition was not regarded—the chaplain announced to him seriously, that in view of his persistence in an evil course, he should be deprived of his occupation.

The treasurer of the brotherhood was therefore sent to the sexton, demanding the immediate surrender of the keys of the chapel. Though he no longer wished to retain his office, yet he did not like to be ignominiously dismissed from it. He therefore declined to give up the keys on the demand of the curate. The doors of the chapel were then opened by force, to the great scandal of the public. This occurred in the month of June. On the 12th of that month, at a meeting of the brotherhood, the sexton appeared and said: "The curate has not the right to drive me from my office; having been appointed by the brethren, they only can depose me. As I have faithfully discharged my appointed duties, I ought not to be ignominiously thrust out of my employment. It is to your hands, my brethren, who have named me to the office I hold that I can resign it, and I can surrender to you only the keys of the chapel."

The Fraternity approved the conduct of the sexton, so far as it related to his office, and reproved the hasty action of the curate. The honest tailor, seeing his honor safe, could now give his dismission as sexton in a proper and orderly manner. He then took from his pocket a paper, which he began to read to the Brotherhood, (though they did not permit him to finish it,) in the following words: "I thank you heartily, my dear brethren, for the vote of confidence you have given me, and for your protest against the action of the curate.

"As your chaplain has told me that the Gospel is the word of God and the book of Truth, and has advised me to read and examine all the Scriptures, so, following his counsel, I have attentively read the sacred pages, and have there found doctrines and instructions entirely contrary to those of the Church of Rome; for which reason my conscience no longer permits me to continue the service of sexton for a worship which is in no respect conformed to the requirements of Christ and the Apostles.

"Certainly if I had said this in the times of the Inquisition, (which our priests wish to see established,) I should have been delivered to the hands of the hangman. But now we enjoy Religious Liberty, and each one can and ought to use it conscientiously.

"For a long time the government of priests has put its heavy yoke on our country: but God in his mercy is now calling us poor captives, and would deliver us from religious tyrants who, to oppress the conscience, have employed worldly weapons to defend their spiritual system, and made themselves a temporal power, though our Lord has declared,—'*My kingdom is not of this world.*' As it is for the interest of every Christian to hear the word of God, I believe we can, and ought, openly to read the Bible, and 'try the spirits [even Evangelical ministers] whether they are of God.' (1 John iv. 1.)

"I believe we ought not to allow any one to impose our religious faith upon us, but to have the Revealed Word for the only rule of faith; and that our worship should be conformed to the instructions of that word. The Apostles did not recommend a blind faith, but to compare their preaching with the Scriptures. The first Christians did thus; and the Bereans searched the Scriptures daily, to see if the things taught by the Apostle were true. Thus would I do myself, my dear friends; and now that I have opened the Gospel, and tested its excellency in my soul, no one in the world can make me shut it or abandon it.

"I thank you, again, for your confidence and your goodness; and I pray God that the day may soon come when my native city, and all Italy, shall know the Gospel. I pray God to enlighten the Roman clergy, and especially your curate and chaplain; the first, that he may hasten to renounce the unlawful rights which he has usurped over you; and the second, that he may remember that he was the first to say to me: *The Bible is the Word of God; the Book of Truth; read it!*'

"As to you, my friends, be assured that, while leaving the Roman Church, I remain your sincere friend; and that as I desire to be respected, I respect others, as the Gospel directs; which Gospel shall be the only rule of my faith and my life, as I hope it may be for each one of you."

Such are the sentiments of our new brother. It is right that his testimony

should be known, as a proof of his courage, and the sincerity of his convictions. It is hoped also, that this statement, which illustrates the power of the Word of God, may be useful to many readers.

These facts have produced an excellent impression on the people in this little city, where the Gospel continues to make progress.

Very sincerely, yours, &c.,

E. E. Hall.

MILAN.

Milan, Oct. 20, 1864.

My Dear Brother:—The new Franco Italian Treaty still continues to be the absorbing theme of the Italian and also of the European Press. It is, indeed, a very great event for Italy; an event unlooked for, and pregnant with the most important results. By this treaty, a great step has been made towards the consolidation and security of the liberties of this country. Though it may not entirely relieve Italy of all the difficulties that now obstruct her progress, yet the fusion of all the little states into one united and powerful government is an immense gain, and gives promise of a glorious future.

The advantages to Italy, resulting from this treaty, are manifold, many more than I can now enumerate; some of which are the following:

First. Her relations with France are now clearly defined. For years they have been in an uncertain state. Though apparent friendship, there has been a cloud, a reserve, and various suspicions. Italian aspirations for Rome have been paralyzed by French occupation, and there have been fears that, should there be a conflict with Austria, Italy might be found alone. But now all reserve and suspicions are removed. France and Italy now come into natural relations with each other, and the treaty is a proof to the world that there exist between them reciprocal confidence, sympathy, and complete unity of action.

Again: By this treaty Italy occupies a different position among the other European nations. As Italy, during the past year, has seen the apparent growing union between the great Northern states of Europe, Austria, Prussia, and Russia, she has not been insensible to the peril of that state of isolation and immobility that embarrassed her. Fears were being entertained, and many were feeling uneasy; these fears have suddenly vanished. If Austria find allies, Italy is no longer alone. There is full faith that France is resolved, in a prudent yet sure way, to complete a good work for Italy. Her own withdrawal, and the letter of her minister, Drouyn de Lhuys, to the Papal government, are a powerful argument for Austria, that will not fail to have its effect. Most important changes will necessarily take place in the policy and action of the Austrian government. Already a journal in Vienna says, that Austria ought no longer to regulate her policy upon that of the Pope. Soon the Concordat will be a thing of the past, and the bonds that now unite Austria and the Catholic church in Austria to Rome will be loosened.

And this treaty with France will not only strengthen the sentiment of Italian unity and harmony, but it will also give to Italy liberty and security for internal action and improvement. She may now safely reduce some of her enormous expenses; compact her internal organization, and, in a word, conquer that liberty and financial independence, which are guarantees of a true political independence. Ways, simple and practical, are now open before Italy. Two things only are in the future, peace and war; if the latter, she is sure of a powerful ally; if the former, a glorious future of liberty, prosperity and influence.

But, finally, Italy will gain Rome. There is no sentiment or opinion more universal now, in Italy, than the one that this treaty puts an end to the temporal power of the Pope: this is a full, settled conviction, whatever the ultra-montane journals may say to the contrary. All know this; the priests know it, and therefore rail against the treaty, and are now turning every stone to create an opposition party in the approaching parliament. The temporal power knows it at Rome, and is, therefore, thrown into convulsions. Italy must wait with patience; this will be confessedly hard for

Italians, but ultimate triumph is certain. The memorable year 1866, foretold by prophecy, will see a new order of things at Rome.

All this is not the work of man, God's providence is in it; He is opening this beautiful land more to the Gospel, and calling upon the church to come to her Evangelization. Why will not the church help Italy more in such a time as this? Why not help her when God helps her? Why not, Christians in America, do more, when the Papacy is falling, to give Italy a true spiritual Christianity?

W. W. Clark.

☞ We give the following extracts from the reports of Colporteurs. From them it will be seen that they are doing a glorious work for the cause of our Lord and Master.

Our colporteur, Allesandro Augosti, laboring in the city of Milan, not only sells a large number of Bibles, Testaments and Tracts; but has great success and favor in speaking with the people, and in controversy with the priests. The other day, in selling some Testaments to a crowd he had assembled around him in one of the public places of the city, a priest, who was passing, cried out to the people, that the colporteur was selling the books of Satan to them. The colporteur then immediately held up a copy of the New Testament, and said: "The priest calls this book the book of Satan, and you all see it is the New Testament of our Lord and Saviour Jesus Christ. This contains the great news of salvation through grace, and not by works and penance, as the Romish church teaches." The people sustained the colporteur in his statements, and purchased his books, while they laughed at the priest, who walked off in a rage.

"Another day," he says, "I discussed with a priest the doctrine of purgatory. I told him, in the presence of a crowd of listeners, that he knew as well as I, if he had read his Bible, that there was no such doctrine in the whole book, but it was invented by Gregory I., called by some the great Pope, and consequently the doctrine was only about 1250 years old." He then plead the supremacy of the Pope. I replied to him, that among the first Christian ministers there was no supremacy; that Christ told his disciples, that he who would be the first must be the servant of all: and, finally, I said, his doctrine had no existence till 606, when Phocas was Roman Emperor, and hence was only 1258 years old.

The same colporteur is constantly having discussions with the priests upon the doctrine of celibacy, a doctrine they almost always discuss in a very friendly spirit, and which they seem very willing to renounce. He says: "I am, almost every day, telling the priests, in answer to their questions, that nearly all the Apostles and first ministers were married men, and that they had better go and do likewise; and many of them think it would be a good arrangement."

The Bible Colporteur at Ghemme, Antonio Ornaghi, is doing admirably. His monthly reports are always full of interest. Though small in stature, only about four feet in height, he possesses superior mental abilities, moral courage, and indomitable energy. He labors in a population of about 15,000, where more than 500 copies of the Scriptures have already been circulated, and where the continued demand for the same gives him an abundance of work. The priests, who first boldly attacked him, burned some of his Bibles, and exhorted the people to do the same, now fear him, refusing to speak with him, and always, if possible, turning aside and avoiding him when they meet him in the street. A religious movement, so important even, has resulted from his labors, that, alarmed at his influence, they complained a few weeks since to the Bishop of Novara, who has just issued a circular, warning the entire population of his diocese against this heretic and his heretical books. But many are awakened and are now calling for an Evangelist to be sent them.

An extract from his last report will show to what expedients the priests resort in order to prejudice the people against our laborers. He says: "A few days since, when on a Bible tour to Arona, the priests

of Ghemme circulated the report that I had been thrown into the lake, on account of the Gospel, and was drowned. The people, therefore, all believed me dead and under the water, and some wept, and some rejoiced on account of the event. But the joy of these last was of short duration, for no sooner had I heard of this report of the priests, than I instantly put myself in the way to return, and immediately on my entering the town all the people came out to meet me, looking attentively to see whether indeed I was the real, short colporteur they had formerly known, and now supposed dead, or some other diminutive man who had appeared before them; but they were not long in doubt, for I soon persuaded them that it was I and not another. The people then all cried out against the priests, challenging them to prove themselves not liars by showing that I had risen from the dead. I then went with the crowd to the public square, took out my New Testament and read and talked to the people more than four hours, about Christ and his salvation. Never have they listened to me so attentively before: many, at the close, expressed the same desire they had often done before, that is, that an Evangelist might be sent to be with them and present to them the Gospel."

"In another town," he says, "a few days after I visited it, there was a terrible hail storm, that greatly injured their vineyards: the priests, to prejudice the people against me, preached to them that I had been the cause of the storm, so that in visiting the place, a short time after, all the men, women and children came out ready to kill me. But the Lord gave me courage and delivered me, enabling me to speak to them of Christ, and sold several copies of the New Testament."

Extracts from the Bible-woman's report, in Milan, named Madalena Santi: "Sept. 7. Visited a young lady by the name of Fabbri, who is a renowned actress, and who is now very sick and not expected to recover. She, having heard of me, sent for me to instruct her in the Gospel. She had always lived in ignorance of it, but now she desired earnestly to become acquainted with it. I conversed much with her, and she was very thoughtful. She wished me to come often, and requested that the Evangelist should also come and speak and pray with her.

"Sept. 9. Passed the entire morning with Signorina Fabbri, speaking to her of Christ and reading out of the New Testament. She has two sisters, who said they did not believe any more in the Pope for he had robbed their family of more than 25,000 scudi.

"Sept. 16. In my visit to-day, to Signorina Fabbri, I found her very favorably disposed to receive the truth, and to accept of Christ as her Saviour.

"Sept. 20. Signorina Fabbri expressed a strong desire to be received as a sister in the Lord, and to remember Him in the breaking of bread."

I give the above as a specimen of this good woman's report, for every day she reports something interesting. We need twenty such faithful female laborers in this city. Will not Christian females in America come forward and sustain them?

W. W. Clark.

CARTHAGENA.

Carthagena, Oct. 13th, 1864.

Rev. A. E. Campbell, D.D.

Much Respected Sir:—I have the pleasure to advise you of my safe arrival, and of my family's good health—thanks to God.

The 30th of September, the Tubal Cain arrived at Santa Marta, and I remained there three days visiting in the neighborhood. I was sorry that I had no Testaments nor tracts to distribute among them, although I met the Bible in many houses, and found that all of the intelligent and liberal class were disposed to accept the pure religion. It is proverbial among them to say that they do not like the Catholic, because it is more pagan than the Protestant worship.

In Santa Marta there resides a bookseller named Barros, whom I have known for nine years, and to whom I have sent, at various times, religious books; he has circulated them with as much diligence and

care as I could have done. In 1855–56–57, he acted as a Missionary in Santa Marta; has made sundry purchases of the Tract Society, and has still a small supply on hand of their publications.

My name is well known in Santa Marta, whose inhabitants are well pleased with my sermons, and some of the people have asked me to publish them.

In Barranquilla I met two converts from Romanism: converts are more numerous here than in Santa Marta, for two reasons; first, the population is three times as large; and the second, because it is six years since the schism in Romanism.

There is, in Barranquilla, a priest named Padre Ruiz, whom I sometime ago instructed in pure religion; he then resolved to preach for the suppression and extirpation of the many pagan practices of the popish worship. In his proceeding he was reproached and abused by the prelates who opposed him, and eventually excommunicated; but, notwithstanding all the opposition, he continues to exercise the duties of his office in his parish, with the approbation of the three parties there. Mr. Ruiz has visited me, in Carthagena, several times within the last three years of my residence there, and has said to me, that if he had the countenance and protection of the A. & F. C. U., he would gladly go to New York for instruction, so that he might change his semi-papist worship, for a purely Evangelical one. And this is the desire of many other priests who are sheltering themselves in the U. S. of Columbia.

In Carthagena the desire still continues to have a church built for Protestant worship; and I hope that you will inform me if the Executive Committee will accept of my proposition, for me to return to New York next April, for the purpose of collecting the funds necessary for the enterprise.

Your attentive servant,

RAMOND MONSALVATAGE.

SANTIAGO.—CHILI.

Letters from the Rev. Mr. Gilbert, state that his audience on the Sabbath is increasing, as well as the attendance of the children in his Sabbath-school.

ASPINWALL.—SOUTH AMERICA.

Rev. Mr. McKIM. This missionary, who sailed in the Costa Rica, on the 17th of October, had arrived at Aspinwall, and expected to leave there on the 26th, on his way to Callao, Peru. The vessel encountered a severe storm off from Cape Henry, which continued for two days.

He was not sea sick during the voyage. His health was excellent, and his hope firm and strong, that, with the blessing of God, he would be enabled to do something for the cause of Christ in that hitherto neglected land.

VALPARAISO, CHILI.

From a recent letter from the Rev. Mr. Trumbull, we give the following extract: "Will it not be in your power to afford us a Spanish laborer for this country? We shall not see our work prosper till that agency is raised up."

In this sentiment we fully concur. Would that we could hear some one say, "Here am I, send me." And then some Christian man respond, "Go, and I will give the means to sustain you." There are thousands of Christian men who could do it, and still not diminish one iota from their comforts.

THE HOME FIELD.

WE gave a pretty full account of our work on the Home Field in our Magazine of last month. In this number we are restricted to a few items: at the same time we are enabled to say, that at every station the work

is still going forward, and is prospering.

The Italian Mission, in this city, is prospering. The number of scholars in its week day and mission schools is steadily increasing, and the Italians more disposed to listen to the words of Life.

From the report of our German Missionary in New Jersey, we have reported the case of a poor German woman who, three years ago, was hopefully converted, and joined an English church, and became a faithful attendant on the means of Grace, though she understood the English language very imperfectly. She died, a short time since, in the full triumph of the Gospel, committing her soul, as did Stephen, into the hands of the Lord Jesus Christ.

One of our female Missionaries at the West, has been ill for a few weeks past, but has so far recovered as to resume her work in part. She writes:

"At one time I thought my work as your missionary was, probably, done; but I have been restored to comparative health, and I have a prospect of being able to do my accustomed work before long. It requires some patience to wait for strength, when I see so much that ought to be done *now*.

I had made arrangements to have the West End school opened, the same week I was taken ill. Miss Schiller, the German missionary, took charge of that, with the assistance of the teachers, and we have now a flourishing school. I have been there only two Saturdays since my illness. I hope to make a beginning at the East End this week, if my health is sufficient for the necessary visiting.

I have been to the jail twice since my illness. The poor women expressed themselves as being very glad to see me, not knowing what was the reason I had not been there as usual. One said, she thought I was dead, because I had not been there. They love to have me go to read and talk with them often; but I fear they are not savingly benefitted.

Since I have been your missionary here, I have been blessed with health, till this year. Last winter I was ill a few days, and now I am able to do but little, to what I feel ought to be done. I know that the cause is not mine, but His, who has all influences under His control; and I believe He will give me strength to work if it is His will that I should remain here. I hope to have no will of my own, but that I may understand the indications of Providence aright."

MISSIONARY INTELLIGENCE.

CENTRAL TURKEY.

Death of a Missionary.—Rev. Zenas Goss, of Central Turkey, died at Marash, Aug. 28, aged 35. Mr. Goss was a native of Waterford, Vt., a graduate of Dartmouth and Andover, and one of the most promising missionaries in the field. His disease was fever, but he was regarded as dangerously sick only a few hours before his death.

TURKEY.

The persecution, commenced so suddenly and violently in Turkey, seems to have ended as suddenly as it began. All of those who were arrested have been released but one, and it is said that he will soon be set at liberty. This is supposed to have been accomplished by Sir Henry Bulwer's quiet interference, and the opinion is now expressed by some that he was made the dupe of Oriental artifice. After the most careful inquiries in every district of the city, not the least sign of "excitement" or "fermentation" against the proceedings of the missionaries could be discovered among the Musselman population. The whole evidence of various impartial observers tends to prove that the affair was altogether a police

plot, instigated chiefly by the Minister of Foreign Affairs, Aali Pacha, a very intelligent and shrewd man, but a rigid Moslem.

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The following from the *Traveller*, is of interest in connection with the recent disturbance of missionary labor and consequent diminution of the efforts in certain, formerly, very hopeful directions.

"The stirring up of so many Mohammedan minds in Turkey to religious thought and inquiry, has given rise and much interest to the question, how far does the Koran, the sealed book of Mohammedans, sanction the Christian Scriptures? It is an interesting fact that the Koran uses the most decisive language concerning the divine authority of the Bible. There are in it no less than one hundred and twenty-seven commendations and endorsements of the Law and the Gospel as the Word of God. The Old and New Testaments are called 'Furcan,' a sacred name, the highest title claimed by the Koran. The Koran acknowledges the miraculous conception and birth of Christ, and his prophetic character, and ascribes to him the judgment of the quick and the dead, at the last day. And, though rejecting certain important doctrines of the Bible, with inconsistency indeed, yet it treats, with irony or indignation, those who reject it, threatening them with eternal ruin. A most important religious movement is now going on in Turkey, through the influence of a man whose mind was first aroused by what the Koran itself said about the great things revealed in the Scriptures. Many thousands are following his teachings, which lead them to the Christian Scriptures and to the Protestant missionaries. Many of these Mohammedans have already ceased to visit their mosques, and seem humble seekers after the truth, confiding, willing to be taught; and very hopeful is their case in reference to their becoming the true and faithful servants of Christ. This fact greatly encourages the heralds of the Cross in Turkey, inspiring their hopes, and leading them to call earnestly for additional helpers, inasmuch as the fields to them seem already 'white unto the harvest.'"

AFRICA.

Over 150 churches have been built on the Western coast of Africa. Nearly 200 schools are in operation; 20,000 children have been instructed in English; 20,000 baptized persons are members of different bodies of Christians; 25 dialects have been reduced to writing. Between 60 and 70 settlements have been formed—the centres of Christianity, civilization, agriculture and commerce. Lawful commerce has increased from $100,000 annually, to between $15,000,000 and $20,000,000: and yet, though so much has been done, it is very little in comparison with what yet remains to be done on the "Dark Continent." These sixty or seventy Christian settlements are but so many beacon lights on the coast, while the vast interior is still enshrouded in midnight darkness.—*Spirit of Missions.*

LIBERIA.

In Liberia there are about fifty churches, embracing five different denominations; namely, Methodist, Baptist, Presbyterian, Episcopal and Congregational. In most of all these churches there are Sunday-schools and Bible classes, that contribute every week for missionary purposes. It is to be remembered that both the ministry and the membership of the churches are all colored persons, with the exception of a few individual missionaries connected with the Episcopal mission.

BRAZIL, S. A.

The Rev. Mr. Simonton writes from Rio Janeiro, Sept. 7th, that all the services are well attended and fixed attention is given to the truth. The young man who last connected himself with the church, is employed as a colporteur at the charge of the American Bible Society, and gives promise of great usefulness.

A Maltese Custom.—An American missionary states, that during almost seven years that he resided in Malta, he was witness, every Monday morning, to an affecting and admonitory scene. A man passed

through the streets, ringing a bell in one hand and rattling a box in the other, crying, at every corner, "What will you give for the souls? What will you give for the souls?" The women and children come out of the habitations of poverty and cast their mite into the box. When it is full it is carried to a neighboring convent, to pay the priests for praying the souls of the dead out of purgatory! Let Protestants be exhorted to "give money for souls" in a far different manner.

Mohammedans in Arabia.—One of the most interesting facts for the students of religious history, discovered by Mr. Gifford Palgrave in his pioneer journey through the interior of Arabia, is the continued existence of the old superstitious belief that it was the express mission of the prophet of Islamism to extirpate by fire and sword. In the kingdom of Ictel Shemer, never before traversed by a European, among the strictest Mohammedans, and in the neighborhood of Wahabia, the strictest kind of Puritans of the Mohammedan faith, he found practiced the worship of the sun, of trees, of fire, and of the north star, under the remarkable name of Iah—the same word as that used by Moses, as described in the book of Exodus. These all have their adherents in the out-of-the way parts of the Arabian peninsula, and among the mountain ranges these ancient forms of religious belief still hold their ground. Mr. Palgrave is now engaged in preparing his narrative for the press, and it will probably appear in the spring of next year.

Dr. Winslow Coming Home.—It has been announced that the veteran missionary and eastern scholar, Rev. Myron Winslow, D.D., LL.D., sailed from Madras, India, last August, for the United States *via* England.

Dr. Winslow is now the oldest missionary in the service of the American Board, having completed his forty-fifth year of active labors. All of his eminent learning and ability have been given to the cause of Christianity in India. Through efforts of which he was the ruling spirit and pioneer, many native schools, the Madras College, and several flourishing missions have been established, and there are now quite a band of native preachers and several thousand native professing Christians. As the head of these institutions Dr. Winslow has had very great labors to perform, in addition to his pastoral efforts, being general secretary and financial agent of that and other missions.

Dr. Winslow, it will be remembered, had but lately completed his great work, the Tamil English Lexicon, after a labor of over twenty years. It is a work of more than sixty thousand Tamil words and definitions, and contains a thousand quarto pages. The immense value of this work to the missionary cause, and especially to the progress of Christianity and civilization in India, can hardly be realized. It is an honor to American scholarship abroad. The American Board lately reported that the work is "meeting with great success in India." In addition to various other works, Dr. Winslow has translated the Bible into Tamil.

NEWS OF THE CHURCHES.

FRANCE.

The Reformed Church.—The crisis in the Reformed Church is rising higher and higher. Pastor A. de Reville, of Rotterdam, after having been refused the use of the pulpit at Geneva, on account of his ultra negative theology, denying all miracles, and reducing Christ to a mere man, was requested by Pastor Martin Paschoud to preach in his stead, at the Church of the Oratoire in Paris. It was all arranged quietly. Many Rationalist families came up from the country for the occasion, and on the Friday it was advertised in the *Lien*. There was, however, yet time, by telegraph, to assemble the Presbyterial Council, who refused the use of the Oratoire to the celebrated Rationalist.

BELGIUM.

It is pleasant to notice the steady progress which, from year to year, the Gospel is making in Belgium. The Synod of the Churches connected with the Belgian Evangelical Society finished its sittings last month, after hearing an encouraging report of the operations during the past year, which shows that the sacrifices that have been made have not been in vain. The number of communicants, as well as of regular hearers, is sensibly increasing. The congregations are no longer composed exclusively of persons but lately converted from Romanism, and merely protesting against its errors.

Young men's associations have been formed in different congregations, not merely meeting for prayer and the study of the Word of God, but taking an active part in the work of Evangelization by means of missionary excursions in the neighboring villages, distributing tracts, and going from house to house reading the Scriptures.

SPAIN.

Intolerance of the Romanists.—A new law for the regulation of the press has just been published in Spain, which shows to what an extent the principles of religious liberty continue to be slighted in that country. The following is the tenor of two of its provisions:

"Art. 6.—No production relative to the doctrines of our holy religion, to the Holy Scriptures, or to Christian morality, is to be published without Episcopal approbation.

"Art. 26.—The offences which, without being mentioned in the penal code, are committed by assailing or by ridiculing the Roman Catholic Apostolic religion, or its forms of worship, or by disparaging the sacred character of its ministers, will be punished in the house of correction. Such, however, as persist in an attempt to undermine or to alter the above mentioned religion, or to introduce the ritual of another religion, will be punished with imprisonment. In both cases a fine will be incurred of from 100 to 500 piastres."

AUSTRALIA.

The Presbyterians of Australia.—The Presbyterian body are making rapid progress in all directions. They have now nearly one hundred self-supporting congregations throughout the colony. Every minister of standing, arriving from the mother-country, is cordially received and speedily settled. A Young Men's Association, in connection with this body, has recently been set on foot, and promises to be a very effective organization. It has its weekly meetings for discussions and readings; its monthly lectures; its Sabbath morning prayer-meetings, and its Bible-classes, and it has just appointed a city missionary, who will be entirely supported out of its funds. The Association numbers about seventy members, although it is confined to Melbourne, and has been only four or five months in existence.

IRELAND.

In the west of Ireland, particularly about Sligo, lay Evangelists have been preaching with much effect, and many persons of position and property are themselves roused to plead for the faith which once they despised.

A large Romish party in Ireland is assuming a tone of serious hostility to the Church of Rome as at present administered in that country. Every effort made by pastoral, and injunctions to crush them has hitherto failed, while they are driven by opposition to maintain almost a Protestant position, from which they would have shrunk at first.

The more we cast the thoughts and love of the world out of our hearts, the fairer we lie for communications of light and knowledge from heaven, which God has promised to strangers upon the earth; but, if a man will be alway muddling in the world, it is just with God to hide his commandments from him. A saint never carries it more like a saint than when he carrieth it most like a stranger in this world.—*Cole.*

Vice stings us even in our pleasures, but virtue consoles us even in our pains.

MISCELLANEOUS.

The Eighteenth Anniversary of the American Missionary Association was held in the Centre Church, New Haven, Oct. 26th. The meeting was one of great interest; and its Report indicates that it has accomplished a great and noble work in the cause of Christ, especially among the freedmen, to which, at the present time, it is giving special attention. Its cash receipts were $95,495, being an increase of 66 per cent. over last year. Estimating the clothing given, the receipts and disbursements have been $139,736, being an increase of about 94 per cent., of which sum more than $100,000 have been given for the freedmen.

A New Theological Seminary has just been established at Philadelphia, by the Evangelical Lutheran Synod of Pennsylvania. The Professors were installed Oct. 4th. From the address of the Rev. Mr. Smucher to the Professors at their installation, it appears that of the three hundred congregations connected with their Synod, there are not more than a dozen churches where the services are conducted in the English language. To meet the wants of these and other Lutheran Churches where the German language is used, is one of the principal reasons for the establishment of the new Seminary.

"The Black Valley Rail-Road" is a pictorial presentation, by Rev. Mr. Hanks, of Seamen's Friend Society, of the inebriate's course from the first sipping of the exciting cup to blear-eyed drunkenness. The cars start from a pretty village on a sunny morning, pursuing their downward course through Tippleton, Topersville, Medicine-bog, Guzzler's Junction, Drunkard's Curve, Rowdyville, Quarrelville, Fightington, Blood-Gully, Kill-Conscience-Slough, Beggartown, Pauper Dessert, Murder Hollow, Idiot Flats, Deliriumton, &c. &c., with accelerating velocity, till they reach Destruction, under smoke, cinders, and molten lava, pouring down on them from an active volcano.

This is a caution in vivid colors—warning the unwary youth not to be beguiled into stepping aboard that tempting train—tempting under the sunny skies of Sippington, but far otherwise amidst the smoke, ashes, red hot stones and flowing lava of the volcano under whose fiery outpourings it quickly whirls him. This is a sheet designed to be framed, and hung in suitable places, to attract the eye, excite the curiosity, and lead to serious thought on this subject, so alarming in its present aspects. Price 50 cents. Send orders to M. H. Sargent, Mass. Sabbath-School Society, 13 Cornhill, Boston, Mass.

Monthly Concert.—The Mount Auburn Church, Cincinnati, is a pattern Church in the matter of the monthly missionary concerts. The prominent feature of these is a lecture, written or extempore, respecting some one of the foreign or domestic missions of the General Protestant Church. A collection follows the exercises. Each member of the society is desired to indicate what he or she will regularly give each month into the treasury—ten, twenty, fifty, or seventy-five cents—so that, whether present or absent, the pastor or treasurer of the society can collect for the year. Sunday, the 16th, the writer spent most of the evening in sketching the life and adventures as a missionary of Rev. Wm. Carey, the founder of the Serampore Mission, India. The audience seemed in-

terested, and at the close the contributions were generous. It is possible that congregations elsewhere, who run short in pulpit services, might fill out a vacancy advantageously by copying the Mount Auburn plan. Laymen so interested will do more in contributions, and 'where the treasure is, there the heart is.'

Loss of the John Williams.—The missionary ship John Williams was recently lost on a reef near Danger Island, in the South Pacific. It went down head foremost, in ninety fathoms water. The vessel was built by the contributions of Sunday-School children in England. It was owned by the London Missionary Society (Congregational,) and was built expressly for the purpose of taking out missionaries, and enabling them to pass freely among the islands of the Pacific. She was of about three hundred tons burden, and had been doing service for twenty years. All the persons on board were saved. Thirty years ago the passengers and crew would have been killed and eaten by the natives, but now no fears were entertained on that account, for the last idol was brought away from the island by the Rev. George Gill, in 1858.

The Duke of Newcastle, whose name is familiar to Americans in connection with the visit to this country of the Prince of Wales, to whom he stood in the relation of guardian, died, after a lingering illness, on the 18th of October, aged fifty-three. He was, until compelled by ill-health to resign, Secretary for the Colonies, and was a strong advocate, if not the originator, of the plan now in progress for the confederation of British North America.

Wonderful Engineering Feat.—The first portion of Mr. Brunlee's daring scheme to lift a railway over the great Serra do Mar, in Brazil, has been successfully accomplished. The conquest of this enormous difficulty by the skill of the engineer opens up the most important province in Brazil to easy access from without, and will give a rapid and cheap means of exit to the boundless products of a coffee-growing country, fertile beyond example. These facts give a special importance to the railway and its wonderful passage over the Cordelheira.

BOOK NOTICES.

Egypt's Princes.—A Narrative of Missionary Labor in the Valley of the Nile. By Gulian Lansing, Missionary of the United Presbyterian Church in Egypt. New-York: R. Carter & Brothers. 12mo. pp. 426.

This volume is from the pen of the Rev. Mr. Lansing, a missionary from the united Presbyterian Church of this country to the Copts of Egypt. This church has an interesting mission at Cairo, and it was deemed advisable to send Mr. Lansing seven hundred miles up the Nile from Cairo, to see the Copts in their own native region. The voyage was successfully prosecuted by Mr. Lansing, and he gives us the result of his labors in this book, in a plain, truthful and sensible manner.

Book of Animals: or, The Wonders of the Menagerie. New-York: R. Carter & Bros. Sq. 18mo. pp. 160. Illustrated.

This is an interesting book on natural history, and cannot fail to interest the young for whom it is specially designed. It is handsomely illustrated; and the statements, in reference to the habits and character of the animals, appear to be very accurate.

The Child's Bunyan—the Pilgrim's Progress for the Young, with Illustrations. By Robert Carter & Bros. 18mo. pp. 158.

An admirable book, and beautifully illustrated.

The Brazen Serpent; or, Faith in Christ. Illustrated. 18mo. pp. 108.

Ann Cradock and Little Samuel. 18mo. pp. 108. Presbyterian Board of Publication.

Both of these little volumes are from the pen of the Rev. Joseph H. Jones, D.D., of Philadelphia, and belong to the Board's series for youth. These books are of a higher order than most of the series, and are written in a style well adapted to young persons.

THE CAP MAKERS. By the author of "George Miller." Presbyterian Board of Publication. pp. 180, 18mo.

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NORAH NEIL; or, The way by which he led thee. By Fleeta, author of "Frederick Gerdon." 18mo. pp. 179.

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LITTLE SEA BIRD. By the author of "Mackerel Will." 18mo. pp. 180.

All these latter volumes of the Presbyterian Board of Publication are well written, and we can most cheerfully commend them.

THE SHEET ANCHOR. By J. E. Rockwell, D.D., Pastor Central Presbyterian Church, Brooklyn. Presbyterian Board of Publication.

This is a most precious little volume, beautifully written, and the sentiments most cheering and comforting. It is dedicated to the sailors of our navy; and can hardly fail of being useful by whomsoever read.

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